VISIT…

TAI CHI CHUAN & THE CODE OF LIFE

Revealing the Deeper Mysteries of China's Ancient Art for Health and Harmony

By Graham Horwood

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Yang Chien Hou
1839–1917

Yang Cheng Fu
1883–1936

Yang Shou Cheung
1909–1984

太極拳道

Graham Horwood **Hon Sin Wun** **Chu King Hung**
Photo taken in 1981

Introduction

Tai Chi Chuan is a martial art whose popularity has spread throughout the world in the last decades of the twentieth century, with more people taking up the practice every day. In the West, it is an accepted health and leisure activity, providing balance, grace, and a clear state of mind to those studying its various techniques. Yet, despite its popularity, there is a hidden drawback inherent to Tai Chi: it would seem that there is no single yardstick by which to judge the quality of any Tai Chi Chuan system, no standard to tell the beginner if a particular teacher is worth following.

In *Tai Chi and the Code of Life*, I will elaborate on the various styles of Tai Chi Chuan, exploring its roots in the Chinese philosophy of Taoism as well as describing the evolution it has undergone over millennia. To understand Tai Chi's present form and function, we must comprehend the context for its development in the Orient, while simultaneously acknowledging how this ancient practice affects those who adapt it to their lives in the West. We will learn that Tai Chi Chuan can truly stand as an art and an exercise system for all of the residents of the "Global Village."

To help in this journey through time and space, I shall draw on parallel examples from both eastern and Western culture, medicine, and philosophy. Tai Chi Chuan is generally known in the West for its upright flowing movements carried out in a relaxed, meditative manner; unfortunately, this is its most common, "as seen on TV" attribute. Although originally fashioned out of Taoist philosophy to embody spiritual aspirations, Tai Chi was also meant to combine the fundamentals of fitness and health within a science of movement. After it had become an established tradition, these archetypal principles were exploited to create a martial discipline, a practical form of self defense; this grew from the need to compensate for the violent and oppressive nature of Chinese society as it advanced (or regressed) over the last thousand years. Now, for both the West and East, Tai Chi has evolved into a hybrid of meditative, philosophical, and health and fitness movements, coupled with adaptations meant to alleviate stress.

Jung, Wilhelm, and the *I Ching*

In 1976, when I first started practicing Tai Chi Chuan, there were few books on the subject. In my search for more information on Chinese culture, I read the Legge version of the I Ching, a title that translates as the "Book of Changes." Legge's version is an accurate academic translation, but it lacked depth, relegating sublime oriental wisdom to the status of superstitious writings.

Later, I encountered the Richard Wilhelm edition, carrying within its profound text the necessary ambiguity and objectivity that serves all who use it, regardless of which direction one's moral compass points. This is the only *Book of Changes* that can be re-translated back into Chinese without loss of meaning. It became the translation of the ancient work that I chose to study in depth.

The practice of Tai Chi Chuan is modeled on the *I Ching.* Originally, this book was a manual comprised simply of sixty-four pictograms, later adopting brief oracular verses to describe each reading. Each pictogram represented a life situation to be meditated upon in order to trigger a response in the querent's unconscious. Later, these symbols were assigned explanations by way of carefully worded texts, with the same result in mind. The oracle's answer is provided by allowing for seemingly unrelated "coincidences" to highlight the true nature of one's place in the universe; the querent's question is ultimately connected to the answer, both being linked in a single moment of time and the situation contained within that moment.

There is a Chinese story that helps illustrate this view. A princess was born just as a nearby volcano erupted. Upon hearing the news of this coincidence, the court scholars lamented it as a bad omen. On reaching adulthood, they divined, she would become an explosive tyrant, much to the dismay of her subjects and relatives. Inevitably, the princess grew up to become a fiery addition to the Royal Court, just as devastating to her subjects as the eruption that had heralded her birth.

Such meaningful coincidences were identified and named by Dr. Carl Gustav Jung (1875–1961), who called the experience "synchronicity" in order to describe the experience of seemingly random life events that have an uncanny connection with one another. Jung composed the foreword to Richard Wilhelm's edition of the *Book of Changes.* Wilhelm (1873–1930), a former missionary at the time of their acquaintance, shared his ideas with the psychologist and was extremely influential in the development of Jung's theories.

Early in Jung's career, he met Sigmund Freud and studied with him. In 1912, after Jung published *The Psychology of the Unconscious*, he was forced out of Freud's school—it seems that the ideas contained in that volume were unacceptable to Freud. Following this split, Jung founded his own, "Jungian" school of psychotherapy, centered on the method of "individuation." Simply put, he discovered that a subject's dreams—the language of the unconscious—could pave the way to the fulfillment of one's psyche. All that was needed was proper understanding of the symbolism encountered in the dreams. Hence, Jung's approach emphasized becoming "one" with the "self," ensuring the full psychic maturation of "oneself," an integrated being.

This concept of integration has parallels within the wisdom traditions of ancient China, which Wilhelm helped to introduce to Jung. During their acquaintance, Wilhelm once told Jung an anecdote from his life as a missionary in China. It serves to explain how the German curate came to study the *I Ching*:

In the Chinese province where Wilhelm worked, the governor of Chu Fou (the homeland of Confucius) summoned the young missionary to his palace. The governor decided that Wilhelm should understand more of China and its people by studying the native philosophy. At their next meeting, he resolved to introduce his European guest to a Taoist scholar as a way of enlightening him in such matters.

Some months passed, and Wilhelm had a dream in which a Taoist sage appeared to him, saying "I am Lao from Mt. Lao." The sage was standing with a tree in his outstretched arms, offering it to the dreamer, with the intention that Wilhelm should return to Europe with this gift.

Shortly after the dream, the governor again summoned the intrepid parson. On entering the inner court of the palace, Wilhelm was very surprised to see the old man from his dream standing next to his Chinese host. The sage was introduced as Lao Nai-hsuan from Mt. Lao! Subsequently, they became good friends. Over the years Lao transmitted the text of the *I Ching* and other Taoist manuscripts to Wilhelm. This collection included *The Secret of the Golden Flower*, from which Jung later developed a comprehensive commentary for comparing the similarities between the eastern and Western psyche.

At the beginning of the twentieth century, Jung undertook a vast program of study, absorbing the teachings of world philosophies, sciences, and religions—including Western alchemy—as well as studying Taoism and Chinese alchemy. Once he had deciphered the hidden meanings found in these traditions, he realized that all were saying the same thing, albeit in distinct ways. These factors reinforced his own major work on the twin states of being, the conscious realm and the unconscious. Here one can see the universal law in action, as set forth by the Chinese millennia ago: consciousness is represented by yang and the unconscious by *yin.*

Jung was fully aware of this principle by the time he had completed his studies of the world's wisdom, and he went on to prove for the first time that the unconscious is not the subconscious repository of discarded or forgotten items, but an objective part of the psyche. It also acts as a healing compensation for "wayward consciousness." A repressed or forgotten area of the psyche he called the "personal unconscious," known more traditionally as the subconscious.

However, Jung discovered the psyche had a variety of perspectives. From a collective point of view the unconscious has several layers, with the ego and the personal unconscious sitting atop the collective unconscious like an island in a

vast ocean. The first level is the ego, being the personal stratum of an individual, underpinned by the various "group" echelons, comprising first of all the family group. Then, expanding into the locale of the community, outward into the village, one experiences consciousness in the form of the town or city. This is followed by the large-scale national identities and even today's global affinities and markets. Finally, there is the domain of the universal archetypes of heroes, gods, goddesses, demons, and so forth, which can appear unrelated between cultures; but on closer analysis, these archetypes are identical, as Jung proved. All the variances are flavored by the character differences caused by the diverse, racial, religious and geographical habitats.

Jung's exhaustive studies of the psyche revealed that the first encounter with the unconscious is normally breached by way of dreams or controlled audio-visual experiences. Through his extensive research, he decoded a hidden language that, when correctly interpreted, opens up a dialogue with the unconscious, the "deus absconditus." This hidden "god" acts as a correcting and informing medium available to any person who takes the trouble to develop their inner senses. He noticed that when the contents of the psyche remain unconscious, they are projected, in a negative manner, out onto the world of matter, only to be met as "fate."

Jung concluded that, if these contents were made conscious, it would give a person contact with an inner truth, paving the way for a positive, meaningful existence and a destiny that he devised as a method of individuation; that is, through this method, a person would become whole and not divisible. This he saw as an heroic act, combining the two worlds of the conscious and unconscious within the human psyche. Ultimately, Jung discovered that this process was a service to the creative force, because it is humanity itself that can bring forth the dark side of God-consciousness. How we shape this energy, which is potentially vastly destructive, is a decision we, as evolving conscious beings, must make.

The *I Ching* and Life in Harmony

Several millennia before Jung, Chinese sages developed their own technique for reading associations and coincidences. This was achieved by adopting a binary code to characterize the yin, the empty force depicted by a broken line (- -), counterbalanced by the expansive yang potential shown as an unbroken line (—).

For Taoists, this energy of opposition, with its complementary arising and changing polarities, was responsible for all of creation. The Chinese adepts who tapped into this energy saw their ultimate goal as the harmonization of the forces of yin and yang within the human world. This balance manifested itself in the "diamond body of immortality," the *Chen Yen*, a state wherein the adept became one with the Tao. In a sense the practice leading to this ultimate harmony was the

Taoist equivalent of Jung's individuation—and to this day it is an art undertaken by the descendants of its original Taoist practitioners.

For over twenty years, I have consulted the *I Ching* moderately (certainly not casually). As other, more celebrated users of the oracle before me have found, I have come to realize that it is never wrong or incapable of relaying an answer that does not correspond to any question asked of it. It would appear that the psyche and matter itself are comprised of a set of preordained principles that can be represented numerically.

The continued relevance of the *Book of Changes* to contemporary events—notwithstanding the fact that the book was set down some five thousand years ago—lies in its archetypal character. The *I Ching* taps into correspondences that transcend individual human experience, allowing the work to exist in a timeless state of eternal wisdom. This wisdom has been revered by all its inquirers over the ages, acting as a philosophical backdrop for the Chinese and Asian psyche over the centuries. Alas, this font of knowledge is now sadly neglected in the East.

Its history was not always assured. The oracle survived the brutal reign of Shih Huang-Ti, who united the various states of China into one country in the third century BC. He was responsible for the largest construction ever known to man, the Great Wall, built in order to reinforce his control over his empire. Shih Huang-Ti also built a unique canal and waterway system, still a lifeline for trade in China today.

A despotic ruler who infamously ordered the burning of all "unnecessary" books in 213 BC, Shih Huang-Ti created a cultural dark age for Chinese culture. Huang-Ti sought to immortalize himself in his own city of the dead, near his capital of Xian in central China. There, he commissioned six thousand life-size terracotta warriors and horses—no two are alike. The soldiers are armed with swords cast from an unusual "thirteen-element" alloy that are still shiny and sharp today after two thousand years. These and many other artifacts were fashioned to embellish his extravagant tomb, supposedly filled with lakes of liquid mercury, for the alchemical purpose of ensuring his safe passage into immortality. At his death he was sealed in his tomb with an unfortunate escort of concubines, accompanied by a live orchestra and dancers to entertain him on his dubious journey into the next world.

Huang-Ti's extravagant attempt to overwhelm nature and death was certainly not in keeping with the wisdom of Taoism. His clinging to life and power was the antithesis of the principles of Chen Yen and harmony.

Yet such flaunting of Chinese philosophy had not always been rampant in the empire. Another Huang-Ti, known as "The Yellow Emperor," lived two thousand years before Shih Huang-Ti the tyrant, and is a figure revered in later Taoism. His dates of rule are traditionally set around 2670 BC.

Huang-Ti, the Yellow Emperor, is the author of the *Huang-Ti Nei Ching Su Wen, "The Treatise on Internal Medicine.*" This text remains a valid medical treatise with methods relevant for diagnosis and treatment of ailments, all based on yin-yang principles, and is a cornerstone of the practical sciences inspired by Taoism and the *I Ching.*

Supported by such wise men as the Yellow Emperor, and surviving the scorn of such rulers as the tyrant Shih Huang-Ti, the Book of Changes has served as an inspiration for untold generations in China. The work's teaching has been reinterpreted and developed in such later sciences as *Feng Shui* (the study of proper arrangement), Sun Tsu's "*Art of War*" (the study of military strategy), Traditional Chinese Medicine or TCM, and acupuncture (the study of healing), besides the martial arts of Tai Chi Chuan and *Chi Kung.* Confucius said it would take many lifetimes to fully understand this remarkable book, a statement that rings true when one considers how the text has evolved and inspired offshoots in so many fields of human knowledge. Now, the *I Ching* has become a friendly guide for many in the West.

Feng Shui and the Balance of Nature

The most recent example of Westerners' tapping into Taoist tradition is the new-found popularity of Feng Shui. The practice itself—the name is adapted from the Chinese words for the elements "wind" and "water"—is a form of Chinese geomancy derived from Taoism, which embraces Chinese archetypes found in the *Book of Changes.*

The principles of wind and water are derived from the Taoist "Five Element Theory," the precursor of the Eight Trigrams of the *I Ching*, as well as the basis for the practice Tai Chi Chuan. While Tai Chi sets up an inner "Feng Shui" energy that is naturally aligned and harmonized within one's body, classical Feng Shui works on the external by arranging furniture, mirrors, plants, or the very structure of buildings with special exits and entrances—all for the purpose of harnessing the natural harmonies those elements create when they are properly ordered.

Modern science accepts that force fields exist within and around the earth—the Aurora Borealis and solar winds are proof of this fact, quite tangible when they interfere with our satellite and terrestrial communications. There are also fractal force fields in the earth and in buildings that exist for different reasons; for example, sick building syndrome is not only caused by poor air conditioning but by the various energy fields built up by computers and electrical equipment. As they are yin (that is, inhibiting), these fields create energy that causes yin effects such as tiredness, lethargy, and common ailments, to the point of even reducing the body's immune function. The accumulation of these different energies affects the human system of electrical rhythms, a network of energy fields first understood by the Chinese in the science of acupuncture (and caught on film for the first time by the technique known as Kirlian photography—see below).

In its broadest capacity, Feng Shui attempts to direct harmoniously the natural magnetic currents within and around homes and work environments. This science of arrangement does not take fully into account the much more powerful manmade fields that exist around us, given off by power cables, electrical equipment, and, of course, power stations—whether nuclear or not.

I have noticed that people tend to have their own personal eye for these conditions, as we find in an anecdote from the early days of British settlement in southern China. A Victorian English settler and adventurer built himself a grand house in a foreign enclave of China (the future city of Hong Kong). When completed, the local Chinese dignitaries complimented him on his "Feng Shui," asking him which Feng Shui master he had employed. To their surprise, he had consulted no one. When he explained that he simply wanted a house facing the sun with the river to the north and trees to the left, the locals were awed by his natural ability to harmonize the cosmic principles of Feng Shui.

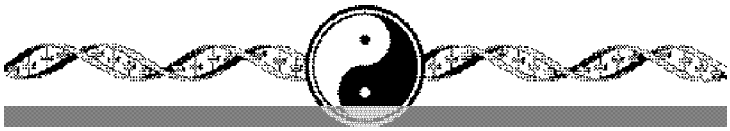
There is no doubt that this sense was also intuitively understood by natural landscapers like "Capability" Lancelot Brown. Brown was an eighteenth-century garden designer renowned for creating stunning settings in the English countryside. Although his work was carefully planned and detailed—sometimes taking years to realize—the beauty of it lay in the fact that the hand of its planner was imperceptible. An excellent example of his work is Petworth House in West Sussex, in the heart of the English countryside.

There is a story that serves to illustrate how the psyche, on another level, interacts with matter. Jung regularly told this account at his Institute in Zürich, based on a story he heard from Richard Wilhelm.

As a missionary in China in the late nineteenth and early twentieth centuries, Wilhelm witnessed an event that took place during a catastrophic drought, which had lasted for months.

> Catholics [were] holding their processions, the Protestants giving prayers, with the local Chinese burning joss-sticks and shooting off guns to frighten away the demons of the drought, but with no result. Finally the Chinese inhabitants declared 'We will fetch the rain-maker.' After a time from another province a dried-up old man appeared humbly dressed. His only request was a quiet little house somewhere, and there he locked himself in for three days. On the fourth day the clouds gathered the heavens opened with rain and even a great snow storm at the time of the year when no snow was expected, an unusual amount, The town was so full of rumors about the wonderful rain-maker that Wilhelm went to ask the man how he did it. In true European fashion he approached the rain-maker and asked: 'They call you the rain-maker, will you tell me how you made it rain and even snow?', the little Chinese said: 'I did not make the snow or rain, I am not responsible.'
>
> 'But what have you done these three days?', 'Oh I can explain that, I come from another province where things are in order. Here they are out of order, they are not as they should be by the ordinance of heaven. Therefore the whole country is not in Tao, therefore I also am not in the natural order of things because I am in a disordered country. So I had to wait three days until I was back in Tao and then naturally the rain came.'

This story illustrates the principles of harmony with nature, and the effect that an individual can have on his or her environment if balance is achieved. These principles are utilized, albeit internally, in Tai Chi Chuan as well as in Feng Shui.



When practiced and understood internally, Tai Chi Chuan can create inner Feng Shui that balances with and provides a counter to the outer influences of nature or man. One person, properly attuned to the harmonies of Tao, can affect natural processes, as Wilhelm's tale of the rain-maker shows.

Such personal balance is reached by manipulating the "elements" residing in one's body, using exercise and movement to arrange these forces for maximum harmony—much as the external practices of Feng Shui would move the furnishings in one's house. The "southern" influence of Fire is shifted to the front of the body, relating to one's consciousness and the heart, while the "northern" Water element is moved to the back (corresponding with the influence of the kidney chi and courage). These energies can then be counterbalanced by the "easterly" influence, which lies in the left sector of the body and is associated with the liver chi controlling will power and anger. Finally, the right/Western energies are worked on; these represent the autumnal, metallic energies, being the direction within the body that relates to the lungs, sadness, and compassion. The center or Earth principle is the psychic center for energy storage, called the *Tan Tien* ; this is situated at the navel, and is responsible for thought and mental centering. This arrangement of forces is described in the Tai Chi classics as "Advance," "Retreat," "Look Right," "Gaze Left," and "Central Equilibrium."

All this means that any system of Tai Chi can be evaluated sensibly by asking if it complies with the principles of the *I Ching*, the touchstone of Chinese philosophical practice. Although some research is required to understand this ancient work deeply, such understanding will save time and frustration in the long run, and will also be very rewarding in many ways.

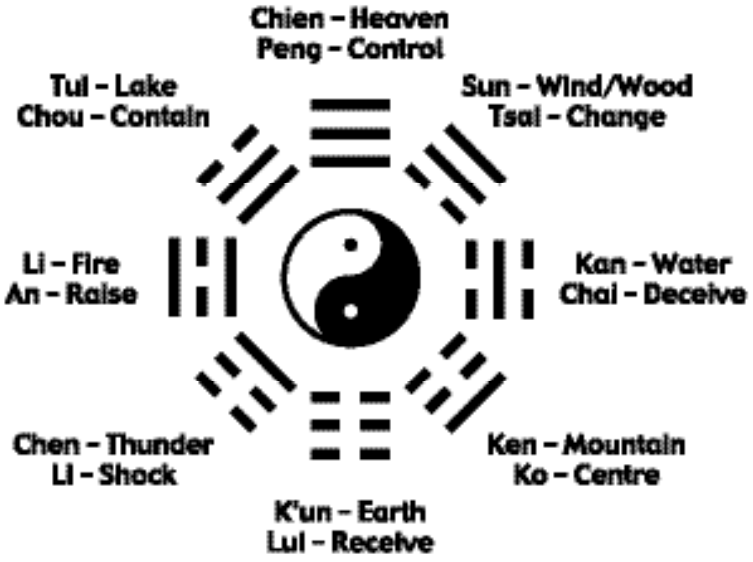
More details on this subject will be presented in the chapters that follow. This book contains enough information to guide the beginner in judging the necessary criteria to choose a system or teacher. For that matter, Tai Chi and the Code of Life will also help to improve one's knowledge of Tai Chi at whatever level of experience. Much of the exclusive content found here has never before been published, including unique material based on oral transmissions from the Yang Family.

Science, DNA, and Tai Chi

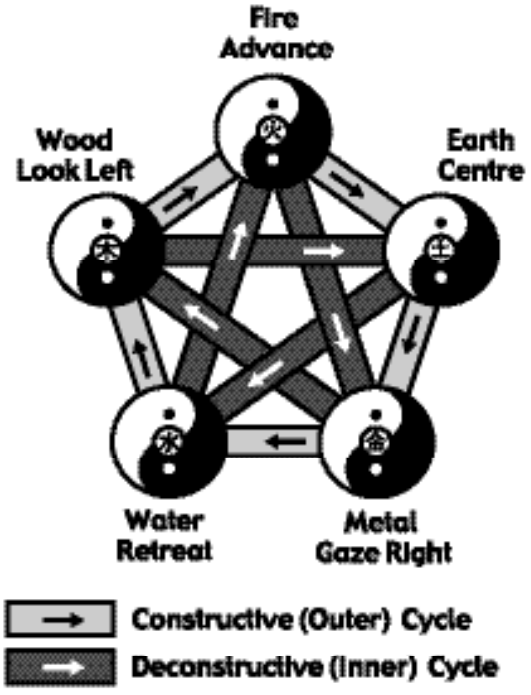
The *Book of Changes* contains "thirteen" classic postulates at its core, comprised of the *Pa Qua* (the eight trigrams) and the five elements, known as the *Wu Hsing*. Tai Chi Chuan retained these precepts, which evolved into the "Thirteen Postures." Called "postures," they are basically archetypal conditions representing the essence of each trigram, acted out in time and space by one or more of the physical gestures which make up Tai Chi. Thus, each move relates to a proportional quantity of yin or yang energy, determined by the "binary code" of the trigram it represents. The direction of each action, figurative or actual, relates to the Wu Hsing, the five states of change derived from the *Ho Tu* Map, which is in turn the mythical inspiration for the *Book of Changes*.

The 13 Postures of Tai Chi Chuan

Pa Qua – The Eight Techniques



Wu Hsing – The Five Phases of Change

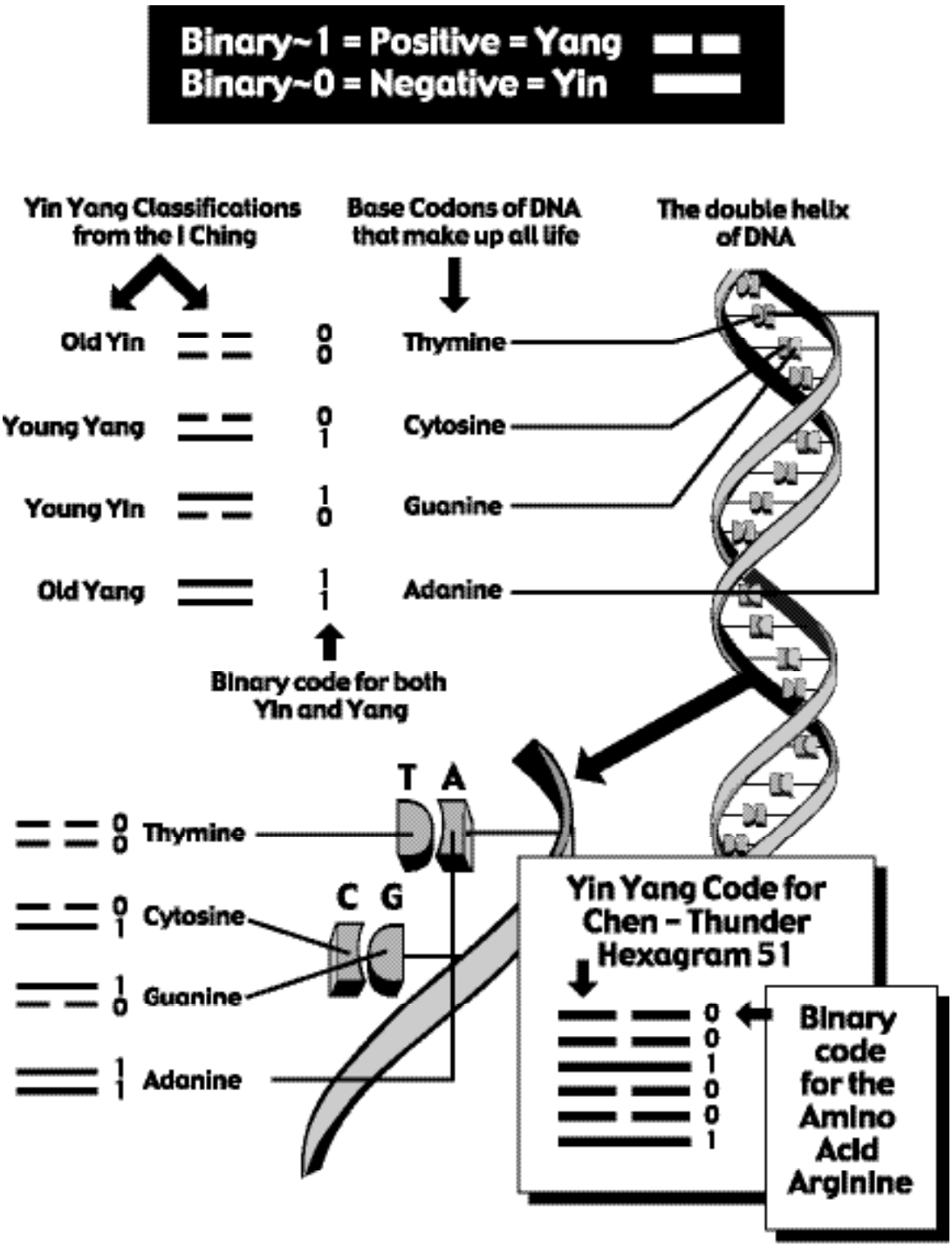


Today, many open-minded scientists have detected parallels with ancient knowledge in their own research, a realization that has often triggered an advantageous chain of thought resulting in a "modern" discovery or application. Because the *I Ching* is based on a mathematical code, the work is easily comparable to present-day science.

This observation is highlighted in *The I Ching and the Genetic Code* by Dr. Martin Schonberger (first published in 1976). Concerning these matters, Schonberger was inspired by the Jungian approach, specifically the works of Dr. Marie-Louise Von Franz. His compact, interesting work on the comparisons between the Book of Changes and DNA shows how the hexagrams and DNA are linked to the body's amino acids, sharing the same binary code. Beyond the world of clinical science, Tai Chi Chuan has proved to be an outstanding health care exercise after centuries of field testing by hundreds of thousands of people around the world.

Since the roots of Tai Chi's movements derive from the binary, though harmonious, concept of yin and yang lying at the heart of the *I Ching*, every posture of Tai Chi is in effect a physical performance of coded exercises linked to a hexagram. Each hexagram determines a certain quantum of energy for each movement—by way of its binary definition coupled with the inspired formulation of ideas and relationships between symbols and ideas, or ideation.

Seen from the point of view of quantum mechanics, then, the phenomenon of Tai Chi can now be comprehensively explained more readily from a Western perspective. I was able to achieve this understanding through comparison of Tai Chi's healing properties with the relatively new science of DNA and amino acids. In the pages that follow, I have tried to present an explanation, not only of some original aspects of Tai Chi, but also its medical attributes; to that end, adopting the Western scientific concepts of DNA, amino acids, proteins, and their parallel properties to Traditional Chinese Medicine. There is no question in my mind that the seemingly parallel facts are not mere coincidence, and are deserving of more serious study.


Binary~1 = Positive = Yang
Binary~0 = Negative = Yin
Yin Yang Classifications from the I Ching
Base Codons of DNA that make up all life
The double helix of DNA
Old Yin
Young Yang
Young Yin
Old Yang
0 0
0 1
1 0
1 1
Thymine
Cytosine
Guanine
Adanine
Binary code for both Yin and Yang
T A
C G
Yin Yang Code for Chen - Thunder Hexagram 51
0 0 1 0 0 1
Binary code for the Amino Acid Arginine

The science of DNA, whose depths have certainly not been plumbed, was born from the relentless inquisitiveness of the Western psyche, precipitated by an age of outward exploration and colonization that spanned five hundred years or so, up to and including the Victorian era. This burst of scientific curiosity gave rise to a new and dramatic surge in scientific research in the West, finally going beyond the visible world and into the very depths of space and nature.

Unfortunately, this urge to increase knowledge of the natural world was accompanied by an intensifying self-interest on a scale never before experienced. This was particularly evident in the mass exploitation of human and natural resources brought on by the Industrial Revolution, a phenomenon accompanied by the collective loss of soul-creating, collective attitudes towards health care. Such a lack is still evident today, with the inordinate use of drugs that treat only the symptoms and not the human person and their environment. Another destructive by-product of this "Age of Reason" was the rapid growth of science, creating devastating forms of warfare with their attendant, ever-improving methods of mass destruction.

Of the many developments brought to modern Western civilization by its drive for knowledge, the inauguration of genetics as a scientific discipline offers the world possibly the most radical changes of all. Initiated 200 years ago by an eastern European abbot, genetics has surged to the forefront of debate in our own time. Johann Gregor Mendel (1822–84), Abbot of Brunn (Brno) in Moravia, performed experiments based on the breeding of garden peas. His humble work became the basis for "Mendel's Laws of Heredity," first published in 1866. Using the method of trial and error, he laboriously spent years crossing pea plants whose contrasting characteristics would be apparent in their hybrid offspring. His field studies demonstrate that the hybrid peas were not merely a blending of their parents' characteristics; instead, their reproduction followed an identifiable pattern. After meticulous analysis, he concluded that there were dominant and recessive genes determining the qualities of each generation of peas.

Had Mendel had been aware of the Chinese law of yin and yang, he would have saved many years of toil, since he would have recognized that all nature is bound by the principle of harmonious differentiation. Simply put, a plant's dominant gene would be yang while its recessive one would be perceived as yin.

Notwithstanding his efforts, Mendel's extensive studies went unnoticed until the early 1900s, when several plant breeders rediscovered his work. In line with the new age, the study of genetics took off all over the world. Ever since, scientists have sought alternative processes to enhance agricultural production and disease control.

Another major step in genetics was taken in 1953. In that year, the biochemists Francis Harry Crick and James Dewey Watson discovered the double helix structure of deoxyribonucleic acid, or DNA. This represented a quantum leap, since it was the first direct evidence for the molecule that carried the genetic information found in all living things.

Crick and Watson discerned a pattern of lines and spots in X-ray photographs of DNA, seeing for the first time the now all too familiar helical pattern. The scientists were then able to work out the structure of DNA from these observations of its molecular makeup. Crick and Watson also showed how the molecule replicates itself, a crucial part of its function. For their efforts, they were presented the Nobel Prize for Physiology and Medicine in 1962. They used results from a technique called X-ray diffraction, developed by the English chemist, Dorothy Crowfoot Hodgkin, who was awarded her own Nobel Prize in 1964 for her work in this field.

Crick and Watson's discovery of the double helix of DNA represents a breakthrough that parallels the ancient Taoist philosophy of duality in harmony. A chain-like molecule with strands identified either as plus or minus, DNA is the very matrix of genetic messages for all living things. The double strand consists of alternating units of phosphoric acid residues (yang) and deoxyribose, a simple sugar (yin). Both strands are joined at regular intervals like a rung on a twisting rope ladder, each rung consisting of a pair of bases. There are four bases always paired together: uracil with adenine and cystocine with guanine. These in turn form sequences of three base "codons," signifying a DNA code word. The chain is made up of endless sequences of these words, complete with punctuation and a kind of grammar. The rules of this grammar dictate sixty-four possible combinations or "words" of DNA. These "words" are needed to synthesize the approximately twenty-two amino acids that form the building blocks of protein for the human body.

Compare this arrangement in nature with the sixty-four divisions—the hexagrams—described in the *I Ching.* The hexagrams and their relationships with the Tai Chi form, with their DNA equivalents and amino acids, are detailed in Chapter Three of this book.

The Role of Change in the Universal Life Force

Returning to Chinese philosophy, the life force responsible for all creation is called "chi" (see Chapter Five on Chi Kung for more detail). Chi in its expanding state is yang, having a positive polarity (+), while yin exists in a contracting state, with a negative polarity (-). Here the law of opposites comes into play, functioning under the dictum that everything changes. As such, what exists strongly in one state can be expected to reverse and give rise to its opposite.

With the law of opposites in mind, we can see that the yin aspect of chi, although a contracting and attracting energy, nevertheless causes expansion in the form of yang; this is complemented by the expansive yang quality, which gives rise to contraction and yin. Each turns into the other at the extreme, just as night becomes day. In this way, yin and yang are relative terms representing the states of change of the creative impulse, whether it is embodied in the relative genetic structure of DNA or the formation of a black hole in deep space. A simple example of this tendency of yin and yang will make this clear, using everyday substances found in any store, the world over:

Once treasured for its rarity and properties, salt is now commonplace in much of the world. We still use the concept of its value in English, thanks to salt's historical function as a measure of prosperity, in the word "salary." The word for salt comes from the Latin sal, which is linked ultimately to the word *sol*, meaning "sun." In Taoism, the sun represents the supreme yang; in Chinese, the sun is known as *taiyang*, which literally means "great yang."

Even though salt is a common commodity, it must be used sparingly, as it is a very yang substance. In the diet, salt's yang properties must be respected because of its dangerous contracting effects on the body. One of the first effects of eating an excess of salt or salty foodstuffs is a contraction of the circulatory system and a reduction of kidney function, leading to an increase in blood pressure and toxin retention. Its properties can be demonstrated by pouring salt on an open wound: besides acting as a bactericide, it will cause the wound to close, assisting in healing. This reducing attribute of salt will also contract ice, which is frozen water (naturally expanded) in its yin state, back into water.

In contrast, sugar and like substances are very yin, causing the opposite reaction: dilation. The yin qualities of sugar, alcohol, and certain drugs will instantly slow down or "yinnize" the body's functions, including the central and autonomous nervous systems, brain functions, and the working of internal organs (especially the liver). Other "yin condiments" are spices, which grow naturally in tropical climates. Although spices are "hot" to the taste, they actually thin the blood, thus dilating the circulatory system and helping keep the body cool in such yang climates as the tropics. It is no surprise that the indigenous peoples from those regions learned long ago that ingesting spices helped regulate their body temperature.

By the same token, if too much yin food is eaten in cold, yin countries, it will have undesirable effects on the body. These include poor circulation which encourages coughing and catching colds, accompanied by a general feeling of being "cold." People who eat a lot of fresh fruit, salads, and raw vegetables—all yin—especially out of season, will suffer from poor circulation, experiencing cold hands and feet, while also feeling the cold more acutely. This can be especially counterproductive when out of season and climate, because excess consumption of yin will yinnize the body. (For more detail on yin and yang and their relationship with food, I refer the reader to my forthcoming book on Chi Kung and diet.)

Outside of nutritional understanding, modern science has exploited the law of opposing forces with remarkable results, from the harnessing of electricity to advances in space exploration. Both Taoist philosophers and molecular physicists agree that all matter is comprised of energy that is in a constant state of flux. Science has been able to detect this energy radiating from the mightiest quasar to the smallest subatomic particle, bodies being pushed apart and pulled together by opposing electrical forces.

Within the human organism itself, chi exists as the electromagnetic force responsible for every function of the mind and body. Put simply, chi supplies energy along meridians which in turn feed the nervous system, the function of the organs, respiration, circulation, sensation, locomotion, the power of the stem cell and so forth. The whole biology of a human being is driven and controlled by this internal energy.

The effects of the chi field can be caught on film by "Kirlian" photography, where an imprint of the residue of the electromagnetic force (EMF) produced by energy meridians and their confluences can be observed by the naked eye. Since its discovery in 1939, Kirlian photography has become well known for depicting this "aura" that only emanates from live humans, animals, and plants. The energy field disappears following an organism's death. Less well known is that the Russian inventor of the technique, an electrician named Semyon Davidovich Kirlian, had worked with a surgeon, Dr. Kuzmich Gaikin, to unlock the mystery of how the images were produced. As it happened, Gaikin had come across acupuncture during his military service in China, and when he viewed "Kirlian's photographs" of a human body, he noticed that there were loci in a prominent lighter spectrum—apparently tallying with acupuncture points that the Chinese had mapped out in 2400 BC (described in *Psychic Discoveries Behind the Iron Curtain* Sheila Ostrander and Lynn Shroeder). Some alternative healers claim that the color and shape of these auras are a guide to the health and well being of an individual, visible to those properly attuned to the energy meridians.

In the 1950s, a scientific team at Harvard University took Kirlian photographs of genetically modified plants and found they had little or no aura, whereas ordinary plants gave off a healthy aura. To a Taoist healer, there can be but one reason for this phenomenon: no chi!

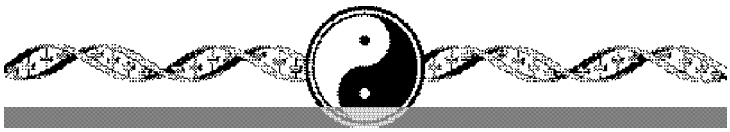
In Chinese medicine, chi is produced from *jing*, translated as "the primordial essence" emanating from the kidneys (adrenals). This substance naturally converts itself into the human EMF, the underlying motive force of the mind and body. When the chi runs out, death occurs; when it falls out of harmony, dis-ease occurs.

The Chinese sages developed a process of synthesizing jing into chi using internal focusing. These methods came to be known as the *nei kung*, taught only secretly in "family" versions of Tai Chi and Chi Kung. Such techniques allowed adepts to conserve and add to their existing life force. The jing-to-chi transmutation can be explained in Western terms as the stimulation of the hypothalamus and pituitary glands (pituitary is also known as the "third eye"). The "electrical" focus of the mind (meditation) fires adrenocorticotrophic hormone (ACTH) to the adrenal glands, which in turn produces over sixty hormones needed by the body—including the hormones of reproduction. When fully realized, the reproductive potential of the body is incredible: one human being has the latent ability, technically, to produce millions of people, just as one acorn can grow into an oak tree capable of creating thousands more acorns and trees (see Chapter Five on Chi Kung). Therefore, the jing—essence—could be considered in Western terms as associated with hormonal secretions derived from the adrenal glands. The science of chi has been (and still is) successfully practiced all over China, a country holding over a quarter of the world's population.

The Dark and Light Sides of Tai Chi Chuan

Chi underlies the functions of living organisms, including the nervous system. One dramatic example of such internal energy flow is the use of acupuncture anesthesia during surgery. Any part of the nervous system can be isolated and anaesthetized by reducing or stopping the flow of chi to a designated area of nerves, allowing for painless surgery performed without drugs.

In April 2001 an American woman began to suffer severe seizures. On closer inspection by her surgeon, he saw that a worm had become lodged in her brain, after eating a suspect taco in Mexico. In order not to destroy her speech centers, the surgeon operated under acupuncture anesthesia and a mild sedative. This enabled the patient to talk during the six-hour operation, thus ensuring no damage was done. The woman is now fine and free of the debilitating seizures. These surgical procedures can take place with the advantage of controlling the patient's consciousness. This is no longer a mysterious or miraculous procedure found only in China, but a practical medical tool at the disposal of any open-minded healer.



While the technique of manipulating chi is useful in healing, it has also been applied to war. During the martial phase of Tai Chi, for instance, there were Masters who could sense and/or see the energy fields of their opponents. They developed "vital point" boxing that could disable, maim, or kill, simply by changing the flow of chi through the meridians. This technique was not often used to dispatch an opponent: Tai Chi is by its nature peaceful, and the Masters only used their knowledge in self-defense, adapting what they knew to heal more than to hurt. In the words of Yang Cheng Fu, one must understand the "martial" (dark) aspect, in order to appreciate the "civil" (light) side of Tai Chi Chuan.

Taoist science made many discoveries, notwithstanding its exclusivity among the few serious adepts versed in it. The wisdom tradition was used to calculate that the source of creation emanated from the heavens behind Polaris, the North Star, two-and-a-half thousand years before the life of Jesus. In 1997, this observation was confirmed by Western astronomers using the Hubble telescope. In its orbit four hundred miles above the Earth, the telescope confirmed, "scientifically," that the area behind Polaris was the birthplace of the universe, the original "site" of the Big Bang.

As an expression of Taoism, Tai Chi Chuan synthesizes movement and balances the yin and yang chi, resulting in greater physical and spiritual health. Closer to home, the English language expresses this idea of balance with the word "heal," which is derived from the Anglo-Saxon word for "whole." "Dis-ease," then, even in ancient Western traditions, occurs because of disharmony.

The *I Ching* is a Taoist method for accessing the unconscious. All religions stem from the unconscious, one way or another, which over the centuries have been fairly successful in containing these hidden forces with their encapsulating rituals and codes of behavior. But now it seems that mankind must mature into accepting and understanding this hidden world by carefully reflecting, in greater detail, the unconscious elements that make up the inner machinery of the psyche.

I reiterate that these unconscious projections are always destructive until made conscious. All we have to do is look around us with open eyes at the state of the planet today, bearing witness to the disturbed manifestations of humanity's dark side, to realize that something has gone awry. If one wants to uncover the treasures hidden within, one must study the meaningful essence of one's own culture and psyche, avoiding all the exotic temptations from elsewhere: action taken based an on artificial glimpse at the inner world will not last or be successful in the outer world.

The purpose of this book, then, is to explain Tai Chi Chuan and its source in Western terms, hopefully shedding some light on the serpentine path to inner truth and the archetype of the Self or Godhead.

NOTE: The Chinese terms in this book occur in two styles. The classic terms and techniques from Tai Chi Chuan and the *I Ching* appear in their "old," familiar form, as established in the Giles-Wade system; this was the transliteration and spelling I was taught. More modern acupuncture terms, among others, appear in the "new" Chinese phonetic system of Pinyin.

Chapter One

The Philosophy of Taoism, from a Western Perspective

Chinese Thought and History

Tao means "path" or "way" in Chinese. The characters for the term depict the symbols for a head and for walking—signifying a conscious journey. The original adherents of this philosophy were therefore known as the Tao Chia, "Followers of the Way." For the most part they were shamans and hermits living in remote, mountainous areas in and around the central lands of ancient China, which was at this time an unstable alliance of separate states headed by individual rulers. Taoism evolved from a faction of these hermits known as the "Naturalists," who perceived Nature as bound by laws of opposites. This view of the natural order led to the yin-yang theories and their offshoots, arising around 3000 BC. One of these offshoots of early Taoism was the system of trigrams at the heart of the *I Ching,* which was itself conceived by Fu Hsi a century later.

Fu Hsi's trigrams were originally only pictograms. The twelfth-century BC King Wen (progenitor of the Chou Dynasty, 1150–249 BC) added the judgments while he was imprisoned by a rival ruler. Wen's son, the Duke of Chou, authored the text on the individual lines. This evolution continued with Confucius, who added commentaries on sections of the oracle: the *Image, the Decision,* and the *Analects.*

According to legend, Confucius was privileged to discuss the Tao with one of the most important patriarchs of Taoism, Lao Tzu. At the time (seventh century BC), Lao Tzu was the curator of the Chou Dynasty archives. The only testament to Lao Tzu's enigmatic existence is his profound "five thousand word text," better known as the *Tao Te Ching.* This work stands alongside the *I Ching* and Confucius' writings as some of the most significant examples of early Chinese philosophy.

As already mentioned, Taoist doctrine evolved by observing the play of opposites in Nature, the source not only of the yin-yang theory but also of such concepts as the existence of Tao as a macrocosm of its microcosmic counterpart, the human being. The law of opposing yet complementary forces evolved into medicine, social mores, strategies for war, farming, science, and so forth.

The early Chinese philosophers also considered that the most appropriate way to deal with situations was through the practice of *Wu Wei*, "non-action," a paradoxical method where events are allowed to unfold according to their own natural harmony. This is not indolence, but a practice which allows the unconscious forces of Nature to have their say. It is the "look-before-you-leap" condition, which permits the ego time to assess all the relevant factors prior to action. Thus, Wu Wei is a method of ensuring a balanced outcome to any situation.

Following the development of Taoism and yin-yang theory, religious beliefs in China remained virtually unchanged for two millennia, albeit interpreted to suit the bias of the various dynasties. These included the indigenous Chinese rulers of the despotic Ming period (1368–1644) and the later emperors from Manchuria and Mongolia. All of those who ruled China in this period adhered to varying concepts of Taoism or Buddhism, whichever seemed appropriate at the time for personal or political reasons. Some scholars have made the argument that Buddhism is a derivative of classical Taoism, a theory borne out by the early Chinese tendency to see little difference between the two religions.

There is an obvious similarity in the goals of the religions: for instance, achieving the Tao for a Taoist was the same as achieving Nirvana for the Buddhists. Over the centuries these two systems of worship remained interlinked, in large part due to their shared goals and philosophical view of the workings of the universe. One well known combination is *Chan* or *Zen* Buddhism, a religion and philosophy that contains all the paradoxes of Taoism intermingled with the teachings of the Buddha.

Formal Taoism, as it developed in later times, was an age away from the simple yet deeply enlightening thoughts and writings of Lao Tzu and his most famous devotee, Chang Tzu (fourth century BC). The more modern, ritualistic form of Taoism appeared in Jianxi Province near Shanghai, on Mao Shan Mountain. This enclave, established on the 400-meter high peak, came to be considered one of the main centers of Taoism. However, with time the school's teachings became burdened with unnecessary icons and doctrine, going ultimately against the writings of early Taoism. Lao Tzu was even deified by these latter-day Taoists of Mao Shan, possibly moved to this extreme by their increasing sense of self-importance.

Ironically, this core principle of yin and yang led to the decline of Taoism. The cosmic law of opposites—such as day turning into night—inevitably caused the initially simple but deep essence of Taoist thought to evolve into complicated and shallow rituals.

This deviation also gave rise to plenty of Taoist charlatans who attempted, fruitlessly, to turn cinnabar (the chief ore of mercury) into gold, not realizing that the goal of true alchemy was to convert the essence of matter into spirit. This transformation can be more readily understood when we recognize cinnabar and gold as metaphors for the human and spiritual elements within the alchemical process. The psychic center (point CV6 in acupuncture and acupressure—just below the navel on the conception vessel) is called the Tan Tien, which means "field of cinnabar." As mentioned in the Introduction, the Tan Tien is the storage area of chi, where it is converted into spirit by the proper application of Taoist alchemy.

Notwithstanding the work of disreputable practitioners, an esoteric Taoism flourished, discretely, in more remote areas of China. There, the traditions remained distinct from ritual Taoism, which became established in provinces such as Fukien (Fujian) on the south east coast, later spreading across the sea to Taiwan.

After 300 years of relative peace during the native rule of the Ming dynasty, China was overrun by the Manchus from the north, creating the Ching Dynasty (1644-1912), which staggered through three centuries of cultural decadence. The Ching finally lost its grip on the country around the time of the final Boxer Rebellion in the first decade of the twentieth century. The unfortunate final monarch of the Manchus—later known by his Western name, "Henry" Puyi—reigned, as an infant, for only three years before he was deposed in 1909. This was the "Last Emperor" of the ancient Chinese dynastic order.

During the dramatic changes China saw in the twentieth century—from an imperial rule to Maoist communism—various factions fought for domination over this vast country. Along with many free thinkers and intellectuals, many religions were repressed, thanks to their real or imagined threat to the imposed status quo. This institutional paranoia (always the hallmark of totalitarian regimes) drove many philosophers, free thinkers, and scientists underground in the period leading up to the middle of the twentieth century.

Before the Manchus, the provinces of China had enjoyed varying degrees of religious and political freedom, as well as openness toward artistic expression. This situation held through the centuries, allowing Taoism, Buddhism, Confucianism, Manichaeism, Zoroastrianism, Islam, some Christianity, and even pockets of Chinese Judaism, to coexist and cross-fertilize. By the seventeenth century, the last emperors of the Ching Dynasty were struggling to maintain control, so they adopted a draconian form of Confucianism, with enforced mores of austere parental and social obedience. This austerity was also adopted, albeit in new clothes, under Mao's banner of Chinese communism in 1949.

Over the centuries, Taoist reasoning was informed by its intensive, prolonged study of Nature and its forces, giving rise to the simple yet dynamic principles that can apply to any situation or culture, whether human or inanimate.

The archetypal law of yin-yang is still valid today. This universal principle was conceived from the Taoist precept that existence and matter was formed from

Chaos, *Hun Dun,* a state of undifferentiated opposites, which existed in a "pre-Heaven" state.

Chaos manifested through the many planes of existence until it became

Nothingness, *Wu Chi,* a state "contained within something".

This "nothingness" evolved into the opposite forces of yin and yang, as symbolized by

The Grand Terminus, *Tai Chi Tu* (see chart on next page).

When the energy was activated and separated at this point, it became the manifestation of reality as we know it. At this level, movement separates the forces of yin and yang energy, whereas stillness brings them together. This movement creates:

the expansive phase of creation manifested through the Wu Hsing (the five stages of change), and the Pa Qua (the eight forms of yin and yang).

Finally, this matrix evolves into the metaphoric "Ten Thousand Things" of creation.

The thirteen precepts contained in Wu Hsing and Pa Qua became the basis for Taoist alchemy, whose schools include Chi Kung and Tai Chi Chuan. Chi Kung teaches "movement in stillness," whereas Tai Chi teaches "stillness in movement"; each reflects the simultaneous separation and merging of yin and yang energy, in the form of chi. These systems incorporate internal breathing techniques to effect their results, and, when fully understood and integrated into a person's regimen, lead in the same direction as the arcane process of transmuting the essence of matter into spirit. It was this process that was said to produce the Taoist elixir of immortality. In this way, the process culminated in the adept's return to the state of "something" in juxtaposition to the "Great Nothing," thus achieving the essential Tao. The "original" *Yang Style Tai Chi* form is modeled on this process.

The Grand Terminus—Tai Chi Tu

The Chen Yen

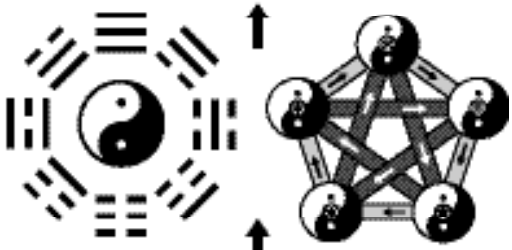
One with the Tao, Wholeness.
Individuation completed.
"All the secrets will be founde when thou canst make the square rounde."

Shen

Enlightenment.
Conscious.
Yin and Yang.

The 10,000 Things

The experiences of life that temper the soul.

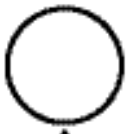


The 13 Attributes

The Pa Qua and The Wu Hsing as shown in Introduction.
Civilization, Art, Religion, Science, Literature, etc.

Jing

The formation of life, primitive consciousness and movement causing yin and yang to separate.



Wu Chi

The birth and Manifestation.
The something emanating out of the nothing.

Hundun

The chaos of undifferentiated opposites.
The collective unconscious.

NOTE:

This process can be individual or collective.

Does this process have a parallel in Western science? In fact, it does: since all matter is a relative "weaving" of the electromagnetic field (i.e., yin-yang and chi), it can be observed that the various pitches and densities of energy create the material world. This view is an accepted part of the "Western" quantum field theory, which recognizes the same phenomenon in natural forces, albeit from a different perspective. The chaos that predetermines all existence is equivalent to the Jungian concept of the collective unconscious. This is how the properly trained mind can interfere with matter . . . although this has led to some trivial side shows, such as spoon bending, as well as dangerous consequences, such as unintentionally disturbing one's balance of health. More devastatingly, careless playing with such powers has manifested as collective epidemics, such as war and so-called natural disasters. (Remember the story of the rainmaker found in the Introduction.)

Alchemy and Position

There was plenty of hocus pocus surrounding Taoism in its early days. The gold seekers gave rise inevitably to an unscrupulous breed of pseudo-Taoists who were encouraged by materialistic patrons. These opportunists did not realize that the treasure to be sought was not the yellow metal, but the well-being of all. Blind to such noble pursuits, they toiled in search of the "aurum non vulgi"—"uncommon gold"—that so captivated their alchemical counterparts in the West; both groups suffered the same fate, misleading the greedy with their mystical "get-rich-quick" schemes.

Nowadays, the derogatory phrase "*hocus pocus*" is synonymous for nonsense magic. However it is derived from a distortion of the Latin phrase, "*hoc est corpus meum*"—"This is my body," the words at the core of the Christian Eucharist, or Holy Communion, service. The Latin Mass was actually a form of projected alchemy established by the early Christian church—where the congregation would psychologically re-enact the mystical transformation of matter, represented by the metamorphosis of the human body of Christ—into the spiritual essence of the reincarnated God, achieved by self knowledge and suffering.

Just as China had sacred texts and teachings open to all sorts of misinterpretation through the ages, similar superstitions developed around the Christian Bible; most Western social mores and laws are derived from this source, often taking its arcane language too literally or misreading key passages. But when interpreted symbolically, a deeper significance becomes evident within the biblical texts.

The division of "light" and "darkness," along with the differentiation between all parts of the universe, appear as the first event in both Taoism and in the Judeo-Christian traditions found in the Bible. For example, in Genesis, the first five verses inform us that

> "In the beginning God created the heaven and the earth. And the earth was waste and void; and darkness was upon the face of the deep; and the spirit of God was moved upon the face of the waters. And God said let there be light: and there was light. And God saw the light, that it was good and God divided the light from the darkness. And God called the light Day, and the darkness he called Night. And there was evening and there was morning, one day."

Compare this description with that of the Taoists given above: a chaos of matter leads to division into opposites, after which all subsequent creation can be enacted.

If we look more carefully at the underlying message of the Bible, it is asserting a similar teaching to the Taoist concept of creation. The word *genesis* means "beginning" or "birth," a concept evident in both traditions, as it posits a source from which to be born. The creative principle is seen to produce something from nothing, whether it is called the void from which is created heaven and earth, or "the nothing with something around it," the *Wu Chi.* The lightness and the darkness, day and night, mirror yin and yang. The following seven days of the Biblical creation myth parallel the Taoist image of yin and yang becoming the Ten Thousand Things. In the original Hebrew texts of the Torah—the so-called "Five Books of Moses"—the archetypal symbolism is so profound that a numerically based science was derived from it to express the meanings contained within the books; known as *gematria*, this is the foundation of modern numerology.

The Bible has been traditionally considered the very "word of God"; this becomes clear when we realize that the Old English derivation of "God" is from the Old Norse word *Goth* and the Old Irish *Guth*, both meaning "voice" (found in modern English "guttural," etc.). Perhaps the Bible was passed down by an "inner voice" from the unconscious.

Generally speaking, then, if we take a fresh look at the religious traditions that have adopted the principle of opposites into their teaching, it becomes easier to see the archetypal basis of all such seemingly diverse cultures. With the understanding that the ultimate source is the collective unconscious, we can recognize that each civilization has interpreted the law of harmonious opposition in its own language and cultural context. This Jungian approach to the texts and traditions demonstrates that all creation myths and/or scientific traditions are kindred on a very deep level.

Carl Jung established his empirical science of the collective unconscious on his own, before his disagreement and break with Sigmund Freud in 1912. The straw that broke the camel's back, in this case, was Freud's insistence on his dogmatic interpretation of the subconscious and dreams. Freud was convinced that dreams were solely the repressed contents of the mind, in the form of all manner of sexual taboos, and that they were triggered by trauma related to those taboos. For Jung, this principle was too rigid. He was aware that dreams, visions and hunches were also autonomous, being the source and inspiration for consciousness. Jung called Freud's subconscious the "personal unconscious," presenting the deeper, objective stronghold of the archetypes as the collective unconscious.

The *Tai Chi Tu*, meaning "ancient icon" or "painting," is also referred to in Chinese as the "double fish diagram," resembling two fishes swimming around head to tail (ᨓ). This symbolism resembles that of Western astrology, and is especially relevant in the Christian tradition of an Age of Pisces, "the Aion of the Fishes." The preceding 2,000 years were the "Aion of the Ram or Lamb." Hence, Christ is often represented as the sacrificial Lamb of God; also the shepherd of men, perhaps leading mankind out of the old epoch and into the new. In some Christian mystical traditions, Jesus was also the Fisher King, who appears in the Medieval legends of the Grail.

The first thousand years of the Aion of Pisces correlates with the yang, "Christ" era, which is followed by the yin epoch of the "Anti-Christ." The doomsday scenarios predicted by the likes of St. John, in the book of Revelation, and the sixteenth-century prophet Nostradamus are based on the assumption that there will be a conjunction of opposites occurring on or about the end of the millennium. This goes a long way to explain the recent predictions of "Armageddon," echoed by many other cultures throughout the world, as the two fishes meet to round off the Piscean Age.

In his own prediction concerning the future conjunction, Jung optimistically stated that the fishes would not crash together, but would just miss each other. At the same time, there would be destructive effects—evident today in the form of regional wars, chemical pollution, climate change etc.—heralding a more noble age.

The Number and Name of Creation

The yin-yang theory becomes apparent with the rise of quantum physics, which adopted the same concept of matter (yang), emanating from anti-matter (yin). Astrophysics adopts this principle with "black holes" (yin) playing the role of the tomb and womb for universes of matter (yang); this includes the scientific "creation" theory of our own universe in the "Big Bang." One of the founding fathers of quantum physics, Niels Bohr, even had the yin-yang symbol engraved into his coat of arms, still visible today in his house, which is now a museum in Copenhagen, Denmark.

These universal archetypes were manifested by the Chinese psyche in the form of the *I Ching*, the source of Taoist alchemy and Tai Chi Chuan. But it is not a coincidence that there are thirteen postures in Tai Chi Chuan, just as thirteen is an archetypal number found elsewhere in world mysticism.

The "unlucky" number 13 derives its negative associations in the West from Christianity: the twelve guests at the Last Supper represent the twelve months of the year or twelve signs of the Zodiac. The thirteenth member of the supper, Christ, represents the redemption of the other twelve by personal sacrifice,

thereupon giving rise to rebirth. The superstitions surrounding the number thirteen are actually grounded in the fear of the sacrifice of intellect, incorporated in the painful—though necessary—journey of self-knowledge. This is why Christmas is celebrated in the twelfth month of the year, at the end of the old year and the beginning of the new.

Numbers have played a role in nearly all the world's advanced societies, and are almost always linked to the conception of "divine order." In the ancient Hebrew tradition of gematria we find an alchemical method for adding numbers. Based ultimately on the mystical teachings of the Kabbalah, gematria presents a method for interpreting Hebrew scriptures in order to unlock their hidden meaning. At the core of this practice lie the numeric equivalents of the Hebrew name for God, transliterated as *Yod He Vau He or Jehovah*, also known as the "tetragrammaton" (Greek for "the four letters"). Gematria matches letters with specific numbers, which in turn are given specific meanings based on their association with other words possessing the same number. Applying this interpretation to the tetragrammaton, we find that it can be expressed as the number 8, representing a "double quarternity." Jehovah, then, can be shown to mean "as above so below," indicating that matter is a mirror image of the Creator.

Back to the number thirteen: when the numerals in thirteen (1+3) are added together, it yields four. This is the end number of the sequence of 1–2–3–4, which when added together (1+2+3+4) equals ten. The number ten exemplifies completion, composed of the number 1—representing matter (yang)—and 0—creative force (yin).

The German mathematician and philosopher, Gotfried Wilhelm Leibniz, identified this numeric correlation in the West as early as the seventeenth century. The accepted father of binary arithmetic, Leibniz can also be called the progenitor of modern computing, since his system, using the concept of association between zero and one as the basis for calculus, was put to use in the development of computer languages and processes. The zero and one represent the positive and negative polarities—a concept also found in the Taoist archetypal principles of yin and yang. This should not be surprising, when we learn some of the source materials the philosopher was using: around 1698, Leibniz communicated with a Jesuit missionary, Fr. Joachim Bouvet, who had spent many years in China. Among the subjects of their correspondence was the text of the *I Ching.* It was not long after that Leibniz laid down his binary theories of number.

At around the same time, Sir Isaac Newton claimed to have developed his differential calculus, his "method of fluxions" for finding rates of change of varying quantities. This caused a dispute between the two geniuses that would last for many years: who was the true inventor of calculus? An interesting conjecture that might help solve this puzzle is that both men had studied Kabbalah, whose mystical roots are found in a body of works going back to the second century AD. Taken as a whole, the books expounding on the Kabbalah are a sort of "Hebrew

Book of Changes," particularly where the tetragrammaton and "naming of God" come into play. Consultation of this mystical corpus of learning may have given both mathematicians access to the collective unconscious, which is fundamentally the source of all inspiration.

Katia Walter, a modern author on this subject, points out an interesting correspondence in her book, *Tao of Chaos.* Ms. Walter explains that there are fifty-five "dots" forming the legendary Ho Tu Map (shown on the next page), a source of the *I Ching*, paralleling the fifty-five atoms in the hydrogen bonded base pairs of DNA. Represented numerically, and interpreted in terms of gematria, this reads:

55 — 5 + 5 = 10

The true significance of this figure is grasped when we understand that the Ho Tu Map is the basis for the Wu Hsing, the principle employed in Feng Shui and Chinese geomancy, both of which are linked to the 13 "postures" of Tai Chi Chuan (these are examined in detail in Chapter 4).

All these interesting correspondences only reinforce Jung's hypothesis that number regulates both psyche and matter. He also speculated that one day, his inner science would meet the outer science, since both examine the same thing from different perspectives. Unified field theory—the concept that the universe was once comprised of a single kind of matter/energy—brings Jung's (and the Taoists') philosophy full circle.

Unification has traditionally been associated, archetypically, with the number 4. This numeral exemplifies wholeness, as witnessed in the four elements of Greek philosophy, the circled cross, mandalas, the four base codons of DNA, the four possible combinations of the yin-yang lines, the four cardinal points of the compass, the four seasons, the four winds, the four horseman of the Apocalypse (who incidentally denote the shift to the Christian aion), the four archangels, and so on.

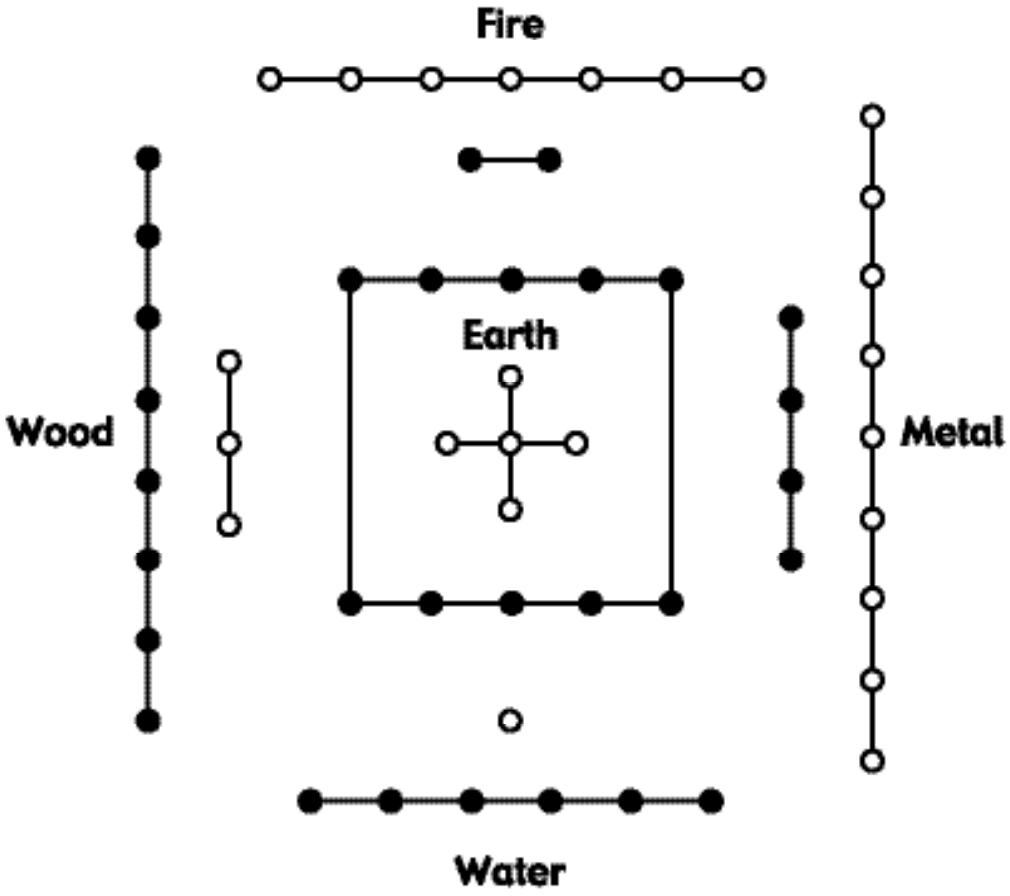
Independently, Jung developed a method of diagnosis based on the four functions, which he felt were needed for a person to orient themselves (a singular person cannot orient a plural) successfully within consciousness. He discovered this to be a useful method of describing the psychological "type" of an individual. For example, if a male has a dominant "thinking" function, then his opposite lowest or most unconscious function will be "feeling." This lower and opposite function is personified by a man's female soul, which Jung called the *anima*. Similarly if a woman has an upper thinking function, she will have a lower feeling function, which in her case will be connected to her masculine soul, called the *animus*.

The Ho Tu or Yellow River Map

The Ho Tu is attributed to Fu Hsi.

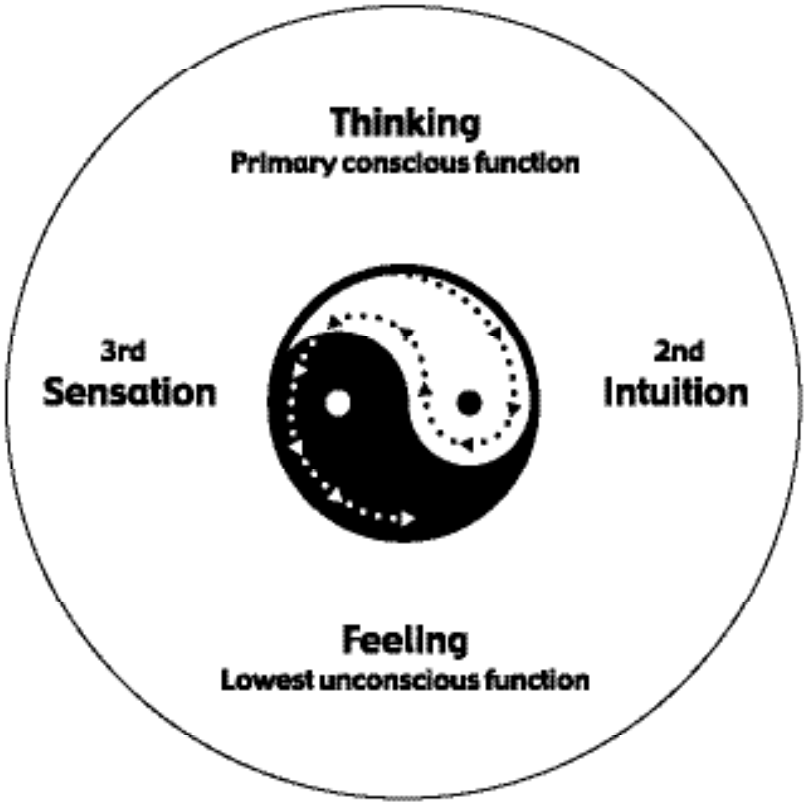
It depicts the development out of even and odd numbers with the Wu Hsing (the five phases of change).

The map is comprised of 55 dots, the same number as the 55 atoms in the Hydrogen bonded base pairs of DNA.



Schematic diagram of thinking/intuitive psyche

- Thinking and feeling are rational functions therefore, always opposite each other.
- The same is the case for the two other irrational functions of intuition and sensation.
- The order of the functions in which function is primary or secondary.
- The order never remains static, but when one function predominates, it is the basis for 'function type' recognition.
- The predominance of the type also adjusts with maturity and/or sometimes a trauma.



The schema shown above belongs to a male "thinking" type, which is seconded by "intuition," followed by its opposite "sensation" as his third, and "feeling" as the lowest. Jung went on to observe—not only in himself but also in his thousands of students and patients—that if the four functions were made fully conscious, the result was a more fully realized person. Then, a quintessential fifth element would arise in the form of a rebirth.

This created an association with an inner truth, in a form Jung dubbed the Self, a Western version of the state of being one with the Tao.

Briefly, the four functions can be described as follows:

- sensation uses the senses to tell us that something exists
- thinking informs us about what a thing or object is
- feeling advises us whether the thing is good or bad
- intuition speculates about the thing's origin, as well as its past and future use to us

When intuition, the mystical function, is uppermost or integrated into consciousness, it becomes a method of perception within the unconscious, which takes the form of seeing or sensing the potential of the unconscious; this potential can include gazing into the future. This phenomenon, long employed by mystics and prophets, is much also valued in the international trading markets, where forecasters may earn seven-figure sums for their predictive abilities. Such "internal seeing" is possible because the unconscious exists in a time-space void, where past, present, and future are undifferentiated. "Intuition" of this kind can occur in all manner of folk, from time to time. When the four functions are made fully conscious and are used equally, a balanced, psychic mandala of wholeness is created.

Early, esoteric Taoism was uncluttered by icons, its students having adhered to the philosophy's natural principles, including its numerical base. Taoism also gave birth to many sciences, producing the magnetic compass, porcelain, glass, the astrolabe, metal alloys, fireworks, rocketry, acupuncture, Traditional Chinese Medicine (TCM), Feng Shui . . . and, if we hold that Newton and Leibniz were influenced by teachings imported from China, then we should include discoveries such as binary mathematics, quantum mechanics, computers, and so forth as equally beholden to the Taoist legacy.

Tending the Waters of the Unconscious

Despite humanity's storehouse of historical experience and wisdom, it seems to be a failing of human nature to prioritize the quest for material gratification. The outside world alone draws people's desires, when there is so much more that is overlooked within. This much neglected, inner medium has been a source of inspiration, conscious or not, for scientists, musicians, artists, and world leaders since human consciousness began. We have now left behind the Age of Pisces, and have entered the Age of Aquarius, as symbolized by a human being holding a vessel filled with water.

The very idea of “the Water Carrier,” who tends his jar and its contents carefully, hints at the containing and refinement of this age’s outpouring of knowledge from the unconscious, so that it isn’t spilled or used improperly. Water is often a metaphor for the unconscious in dreams, folklore, and religions; we see this association in such forms as holy water, mermaid lore, stories of drowning, the moon and the tides, and the practice of baptism, among many others. In light of this association, alchemical water—that is, the essence of the unconscious—has now to be contained within the vessel of the psyche. The process can be achieved through the increased awareness of the autonomous, unruly nature of the human psyche. In other words, mankind must give birth to and thereby contain the dark side of the creative force.

Both Chinese and Western alchemy have the goal of “squaring the circle,” which means to encompass the yin circle of the unconscious with the square yang of consciousness. In the words of the Sir George Ripley, a Medieval alchemist who was also the canon of Bridlington Abbey:

“ ALL THE SECRETS WILL BE FOUNDE WHEN THOU CANST MAKE THE SQUARE ROUNDE.”

Chapter Two

The History of Tai Chi Chuan

The Four Styles of Tai Chi Chuan

As we have already seen, Tai Chi Chuan and Chi Kung sprang from ancient Taoist alchemy, a fact easily recognizable in such texts as *The Secret of the Golden Flower*. This arcane work, dating from the second century AD, was one of the first comprehensive Taoist meditation manuals made available to readers in the West. This and other Chinese alchemical, religious, and philosophical doctrines were absorbed into Tai Chi Chuan over the course of its development, producing the discipline we know today.

There are four "modern," popular styles of Tai Chi Chuan, all based on the I Ching, which incorporate its philosophy and archetypes into their principles of controlled movement. The practice is an outward meditative expression of the essence of the *Book of Changes*. These styles are known as *Chen, Yang, Wu,* and *Sun*, all named for the family clans who adapted the techniques.

Chen is generally accepted as the "oldest style." . . This in turn gave rise to the Yang style, which is the most popular today and has evolved into several offshoots; the two most notable of these are the Wu and, least known of the four styles the Sun style, created by Hsing I and a Pa Qua Master named Sun Lu Tang.

Sun Lu Tang in particular is important in the history of Tai Chi. He developed his own greatly modified form of the practice at the beginning of the twentieth century. According to his daughter, Sun Jian Yun, he used the I Ching to calculate the exact date and time of his death. On the eve of his predicted end, he returned to his home county with his wife and daughter, so that his family wouldn't be

inconvenienced by a long journey with his corpse. On the day of his passing, he only drank water, stating that he had come into this world empty and would go out of it empty. In her introduction to *Su Lu Tang's The Study of Form-Mind Boxing*, his daughter writes that

> "on the day he had predicted he would die, Sun was sitting in a chair meditating. His family and friends were trying to talk to him, but he was not paying attention. He didn't want to put on any clothes that day because he said he would not need them. On three different occasions he opened his eyes and asked what time it was. On the third time, he said 'goodbye' and died. It was the 16th December, 1933."

He died in the same room in which he was born.

All of these styles, if taught and practiced properly, will balance, build, expand, and contract the body's chi, enhancing that internal energy in a flowing, natural manner. Thus, Tai Chi can be perceived as a moving mandala, expressing the universal life force, in human form, and embodying many Taoist themes, such as: "the only constant is change, but one must remain constant in change." The many postures are therefore linked together to form a relaxed, flowing exercise that harmonizes the inner and outer energy of the mind and body.

An Ancient Way of War

Tai Chi Chuan is a moving Chi Kung (see Chapter Five) whose long historical development springs from an ancient style of "boxing" known as *Mien Chuan*, "Cotton Fist," so called because of its emphasis on the softness and suppleness of the fighter. In many cultures throughout history, quietude was a method of allowing the spiritual forces to penetrate into consciousness, with the fringe benefit of allowing a fighter maximum efficiency in combat with a minimum of energy expended.

The earliest recorded use of the name "Tai Chi Chuan" comes from the Tang Dynasty (618–906 AD). Although Tai Chi itself appears to have a fairly modern history—most historians agree on a rather late date for its wide practice across China, circa 1200 AD—its history is timeless. The meditative movements have been practiced since the *I Ching* was laid down in 2600 BC. Why, then, is Tai Chi only afforded a recent history? This is due to the integration of the much older tradition with a martial aspect, at a later period. Nevertheless, beyond the later, secular veil of practice, Tai Chi was and still is a secretive art drawing on a much older source for its inherent qualities.

Examples of early "movement meditation" practices abound. There are the therapeutic drills devised by Hua To, a Taoist physician and pugilist from the Han Dynasty (around 200 AD). His calisthenics were nicknamed "animal frolics," but his own name for them was *Wu Quin Xi*, "five animal play." He had observed that certain creatures possess qualities that, if imitated, will enhance an individual's health. Hua To also noticed that certain animals naturally perform movements to stay alert, fit, and healthy for survival purposes, using their instinctual chi. The creatures he observed in particular were the tiger stretching out its limbs; a deer extending its neck and head; a bear crouching, then extending up to its full height on two legs; and the movements of birds flapping their wings on the ground and in the air. All of these are incorporated in the Tai Chi form; for example, in the central route the "bird" postures evolved into the "crane" kicking sequence of the Original Yang Style.

These Chi Kung exercises were later referred to under the blanket expression of *Taoyin*. The science of Taoyin lies at the heart of much of Chinese calisthenics, having evolved constantly in the development of the classical martial arts; its practice enhances one's ability to control the inner breath. Adapted by the monks of the Shaolin Monastery in the Tang Fung District of Henan, it was used as the basis for the exoteric Kung Fu school, as advanced by Ta Mo, the sixth-century AD mentor to the Shaolin.

Ta Mo wrote his classic works on "sinew changing," "the eighteen Lo Han" boxing, and "marrow washing" exercises at the monastery, which became the spiritual home of the external martial arts. These were disseminated through the centuries into hundreds of Kung Fu styles across China, including Wing Chun, Crane Boxing, Praying Mantis, Plum Blossom Fist, Tiger and Crane System, Snake Hand, and so forth. A general distinction came from the geographic origin of the different styles: in the northern states, the style emphasized the use of one's lower limbs, while the southern systems employed more hand techniques in their practice. These styles eventually filtered into the Far East, and now all they are taught all over the world as *Karate, Judo, Aikido,* kick boxing, *Tai Kwan Do,* among countless others. All can claim the Kung Fu of Shaolin master Ta Mo as their philosophical antecedent.

The Tai Chi Hermit

While Kung Fu was being developed as an external, combative form of physical discipline, Chang San-Feng (living sometime in the period 960–1279 AD) was creating a technique that would make him a legendary patriarch of latter-day Tai Chi Chuan. He is often attributed to the time of the Sung Dynasty, though the most reliable and accepted evidence indicates that Chang San-Feng was the former magistrate and scholar of Confucianism for Chung Shan County, and was a native from I Chow in the Liao-Tung district. According to this evidence, he was born on the ninth day of the fourth moon of 1247 AD, in the Yuan Dynasty (1206–1368 AD).

His fame became established after he had completed a ten-year devotion at the Shaolin Monastery where, besides studying the Chinese Buddhist doctrines, he learned the "exoteric martial arts," *wai kung*. Chang San-Feng went on to study Taoism at the K'o Hung Mountain Monastery, which led him on to wander as a hermit until he reached the Taoist enclave at Wudang Shan, sometimes referred to as Wu Tan or Wudan Mountain ("Wudang" is the modern spelling in Pinyin), found in Hubei Province. Here he founded his own monastery, Hsun Tien, and the first major esoteric or internal school, *nei kung*, of martial arts. This was the birthplace of modern Tai Chi Chuan.

A Chinese Merlin, Chang San-Feng laid out the initial moves of the Tai Chi form, based on inspirational visions and dreams he had experienced. Composed much later, the Tai Chi classics state that one night he dreamed of a Taoist Immortal advising him to reform his strenuous training methods, to relax the rigors he had developed as part of his earlier Shaolin training. The message of the dream troubled him for a long time, until one day he spotted a snake and a crane in deadly combat.

Chang noticed that before the snake attacked, it would raise its head, bow its body, and appear to gather its intrinsic energy, ready to strike out like an arrow. In response, the crane would deflect the attack effortlessly with a downward arc of its powerful wing. From this, Chang developed an entire program of motions and responses. He adapted the crane's motion into the "brush knee" posture. The crane would retaliate by stabbing its beak down at its prey, in a manner adapted into the Taking a Needle from the Bottom of Sea motion. The snake used its flexibility to sway or dodge the strike, as in "roll back"; this allowed the snake to lash out at the crane's legs, but the crane would simply raise the vulnerable limb in a relaxed fashion so that the snake's bite could not attach itself, thanks to the "emptiness" of the bird's extremity. This became the Snake Creeps Down and the White Snake Puts Out Its Tongue postures.

These "crane" moves were integrated into the middle of the Yang style, especially with the kicking sequences designed to strengthen the lower limbs and improve balance. This natural display of yin and yang from the animal kingdom made a great impression, providing him with the realization that yielding is more effective than using brute force. Chang San-Feng still incorporated many of the martial postures he had learned from the Shaolin Monastery, but he tempered them with his own variations and innovations, creating his own into his *chang chuan,* "long boxing."

The snake and the crane also have a magical significance in the West. Having deciphered obscure Western alchemical texts, Jung found that the snake symbolized the "chthonic," with earth energy represented as a dragon or physis, which makes up the element equivalent to yin in Chinese philosophy. Distinct from this creeping reptile, the crane stands for the aerial, the spiritual, psychic energy that is the yang principle. Therefore, the snake and the crane present two principle opposites of Nature in both Chinese and European alchemy. In Tai Chi Chuan, the Snake Creeps Down has a martial application, but it also signifies the descent into Underworld. "Redemption" takes place in the next move, when the "Golden Bird (crane) Stands on One Leg," portraying the ascent of the spirit. These movements, then, comprise paradise lost and found.

Even though he was a recluse on Wudang Tan Mountain, Chang taught openly, his reputation reaching the Emperor of China. That ruler, Tai Tso, sent soldiers to recruit Chang in order to increase the martial prowess of his court. The military escort was disappointed, though, when they found Chang San-Feng: he feigned madness (convincingly) and was able to elude the escort. The duped soldiers left empty-handed, leaving the hermit to continue his path in peace . . . but thereafter he taught more discretely.

Another legend tells of one of the Emperor's sons who went hunting and encountered Chang in the forest. The prince's courtiers ordered the disheveled Chang to leave the area immediately, as his presence was disturbing the game and therefore the hunt. Chang, quite literally up a tree at the time, politely refused.

There was an order given to dispatch the recalcitrant monk to heaven with a flurry of arrows. Several ace archers fired their bows at the target, but, to the prince's alarm, Chang jumped off of his branch and proceeded to catch and break all the arrows as he descended. When safely on terra firma, he returned the snapped shafts to their surprised owners.

Chang was ever-elusive—and he eludes us still when we seek more details about his life. When he disappears from history and legend, the course of Tai Chi Chuan becomes cloudy again. The story returns to clarity with the Chen clan, a powerful family from Henan province in central China. The Chens were devoted to Taoism. According to the custom of those days, the elders of powerful clans would patronize and retreat into monasteries. It seems reasonable to assume that the Chen clan were taught their Tai Chi Chuan by disciples from Wudang Mountain, which lies near to their home district.

In 2001, I became involved with a troupe of Shaolin monks. The head monk showed me their "new" forms of Chi Kung, which are Taoist methods, a kind of nei kung (i.e., internal style). The monks, for my benefit, did a Tai Chi form and they informed me that they also do *Pa Qua* and *Hsing I*. They have now adopted Wudang methods to circulate chi, so it seems that the process has come full circle since the days of Chang San-Feng.

The Spiral Dance of Chen Wang Ting

In the sixteenth century, the next great innovator of Tai Chi emerged from the Chen clan. Chen Wang Ting lived at the end of the Ming Dynasty period (approximate dates: 1597–1664), dwelling in the Chen village of Chen Chia Kou of the Wen district. He not only improved on the earlier form of Tai Chi Chuan, but also publicly documented its practice for the first time.

Hardly the hermit Chang had been, Chen Wang Ting was an accomplished warrior who devised many new skills for Tai Chi, including "the pushing hands" exercise for two people. He designed this practice in order to increase a person's sensitivity by animating the limbs and torso with a spiraling form of chi. This mind and body exercise produced an incomparably flexible, yet tensile, strength in the body. Ingeniously combining the principles of Chi Kung and shadow boxing from Tai Chi Chuan, Chen Wang Ting developed his style into a very effective method for practicing internal martial techniques without fear of injury.

Normally, when chi is developed by an internal master, the blows from nei kung martial arts are very dangerous because they can disturb the flow of chi in the meridians and internal organs. The systems underlying this martial art exploit the

mind's ability to project and concentrate its intention, which turns the chi into jing, or "power chi." Jing can also be conceived of as a concentrated form of "thought chi," which is an "invisible," intrinsically powerful martial weapon. Through Chen Wang Ting's innovation, the extreme damage possible from nei kung attacks can be tempered and lessened.

Chen Wang Ting also developed *Chan Shu Jian*, the Silk Cocoon Reeling, a technique that exploits the advantages of spiral movements. He was inspired to create this method after watching young Chinese girls, who would tirelessly draw delicate threads from silk worms. He observed that the girls could do this effortlessly, but only if the movements were naturally gentle, slow, controlled, and continuous. Their circular movements wound the silk thread without interruption; this natural yin, equated with feminine action, could tirelessly perform these actions without breaking the thread.

Beyond possessing peerless martial implications, Chan Shu Jian reinforces the chi within the meridians, primes the waist to twist and turn, and thus stimulates the kidney "essence" jing (that is, seminal essence) at the same time. Jing being the generative and primal motive energy of the body which, when animated by nei kung methods can be transmuted into chi (see Chapter Five on Chi Kung).

All the moves of Tai Chi are performed as an implementation of this spiral Chan Shu Jian, after the fashion of the Tai Chi Tu. We have already seen one example of how the spiral form exists as an embodiment of cosmic law: the double-helix of DNA mirrors the spinning motion of the universe, found everywhere in Nature from the coil of a galaxy down to the humble snail carrying its own DNA code in the spiral on its shell. The Indian mystical tradition uses the Sanskrit word for "spiral or snake coil," *kundalini*, to denote the primal yogic power. In the West, the twin snakes entwined around the winged staff of Mercury form the *caduceus*, which has become the Western symbol of healing and medicine.

Manmade spirals exist everywhere on earth, taking the form of the rifling in a gun barrel that gives the weapon greater accuracy, the twist of flight feathers on an arrow, the elliptical space orbit of some rocket or satellite, the handyman's drill bit, the Archimedes screw for drawing water up an incline, the twist of rope, and so forth. Looking at its origin, we find that the word "spiral" derives from same source as "spirit" and "inspire"—terms based on and indicating the concept of breath.

Chen Wang Ting lived to see the death of one of China's great dynasties, the Ming (1368–1644). With the succession of this dynasty to the throne, the Mings had brought about a period of native-born Chinese rulers who founded a stable—but very autocratic—system of government. Their excessive reliance on a vast bureaucracy ended up creating a corrupt core, which literally rotted the very foundations of the dynasty out from beneath it. The over-stretched collective structure crumbled, giving rise to its own end. Their rule was terminated in the fateful struggle against Manchurian invaders (who, in victory, were the founders of the Ching Dynasty, the Manchus).

Even though Chen Wang Ting, as commander-in-chief of the civil militia, defended his province successfully against the Manchu army, he became disillusioned with the pointlessness of the struggle for power. Reflection on his violent career opened his mind to the influence of the more profound aspects of Taoism, and so he ended his days as a recluse, far from the noise of politics and war.

During his later years Chen Wang Ting composed a poem about his life as a warrior. He reveals that, despite the apparent rewards of the warrior existence, in the end he had realized how hollow his life had been, compared with the final journey that lay ahead. He took up the study of the Taoist medical canon, the *Huang Ti Nei Ching ("Yellow Emperor's Classic on Internal Medicine")*, and worked alongside the peasants in the fields, all the while teaching and practicing martial arts in order to benefit the lives of the ordinary people of his county. As a gentleman sage, then, he concluded his inspiring and multifaceted life.

Tai Chi Goes Underground

Taoism and other free-spirited disciplines went underground during the reign of the oppressive Ching Dynasty. They held an iron grip not only on the people but also on their culture, especially targeting anything that might threaten the rulers' authority. Tai Chi Chuan was perceived as a threat by the Manchus, because of its martial, philosophical, and spiritual independence.

Curiously, Western Alchemy became very secretive in Europe at the same time, due to the various inquisitions and the repression of many alternative beliefs. Alchemy, the study of the Kabbalah, and other forms of arcane, esoteric wisdom were banned. One classic example of such suppression can be found in Isaac Newton's invention of the story of the apple falling on his head, used to cover up his studies of alchemy, the true inspiration for his many discoveries (see Chapter

One for more examples of how Newton and his rival, Leibniz, secretly implemented the knowledge they had gained from their arcane studies).

In China, even though Taoism and Tai Chi Chuan were becoming more secretive, they acted as an "inner" yin psychic balance to the yang found in the Manchus' oppressive administration . Again in parallel, Western alchemy compensated for the dogmatic social and religious mores of the time by becoming more abstruse.

Yang the Shadow-Boxer

It took Tai Chi Chuan nearly two hundred years to enter its next historical phase, when an impoverished lad of ten years named Yang Lu Chan (1799–1872) set out from Hebei province in North China to seek fame and fortune. The year was 1810. The boy's destiny led him to the Chen Chia Kou village, where he purposely found work with the Chen Clan—the descendants of Chen Wang Ting.

While still a lad, Yang Lu Chan happened upon a private training session of the Chen family, where they performed their shadow boxing skills. These were kept highly secret by the family for reasons of self-preservation. Watching clandestinely from a treetop over many nights, the boy memorized all that he saw, to practice the forms later in private. (Master Chu, my own teacher and a Yang family member, told me during my first lesson that this vigil lasted ten years.)

His hard work, loyalty, and honesty made him popular with the Chens, especially with a senior of the clan, Chen Chang Hsiang (1771-1853). During an outing, Chen Chang Hsiang, accompanied by family members and the young Yang Lu Chan, was challenged by outsiders to a customary duel. The purpose of the challengers was undoubtedly to gain a reputation by defeating the Tai Chi master. Several clan members went to defend their chief but without success. Then, out of respect and honor for his patron, Yang Lu Chan stepped forward, defeating the adversaries easily.

Chen recognized that Yang had used the family's secret techniques, and summoned the young man to appear before him at dawn the next day, to account for this outrage. Yang was very concerned, as it was a serious offense to infringe on the privacy of such a noble family, especially concerning martial practices.

In the morning Yang confessed that no one had betrayed any secrets, explaining his clandestine apprenticeship. Chen was impressed by the story and the skills of the young lad, but in true Chinese martial tradition ordered him to return at the same time on the following day. A daily ritual grew out of these meetings, where Yang would enter to find Master Chen, crossed-legged, meditating on the podium of his chamber; after his hour was up, Yang would politely leave.

One morning, a year later, Yang patiently attended while Chen meditated, as he had done every day. Today, though, he noticed the Master begin to lean forward. Yang jumped up to catch his teacher, only to receive a shock that sent him flying across the room. When he looked up at Chen, he was surprised to see that the Master was still sitting quietly, meditating.

Yang had passed the first test of patient endurance. Thereafter Yang was accepted into the family martial circle, where he enjoyed a privileged learning status for the next twenty years. He learned the shadow boxing forms, "push hands," weapon forms, Chi Kung, and self-defense.

When Yang Lu Chan was about to return to his homeland of Hebei, to continue following his destiny of fame, Chen Chang Hsiang told Yang that, as he had become such a skilful master in his own right, he would never have to worry about food or clothing ever again. These parting words of the elderly Chen proved true.

Yang Lu Chan's fame traveled across the land as he taught and dueled on his journey through China. His exploits led him to Beijing where he was summoned to the Emperor's Palace in the Forbidden City to demonstrate his skills.

On his visit to the Emperor, the gates of the Forbidden City were opened to Yang Lu Chan by court eunuchs, who had mischievously left two courtyard dogs loose for their amusement. The dogs attacked Yang's legs, but he just shook them from his legs in a casual manner. Later that evening when the eunuchs were feeding the dogs, they wondered why the hounds had lost their appetite. On closer inspection, the servants noticed that the dogs had lost their teeth! Lo and behold, the dogs' teeth were found at the spot of their attack on Yang. The Chan Shu Jian training had allowed chi to permeate into his bone and soft tissue, strengthening his body. From this tale comes the Tai Chi maxim, "limbs of steel wrapped in cotton wool."

After several more displays of his prowess, defeating many Imperial champions, Yang was naturally offered a senior teaching post at the Court. Although he was obliged to teach Court officials—and even the Emperor himself—he was in a quandary because if he showed the Emperor and his staff the secrets of Tai Chi Chuan, he and his family would be dispensable, and most probably would be hunted down with their own martial arts. At the same time, if the Emperor discovered that Yang held back any of his secrets, the same outcome might come to pass.

So Yang devised an "external" or public form of Tai Chi that would promote health without showing the more intrinsic aspects of self-defense that made Tai Chi such a formidable martial art. Several times the Emperor would ask why his ability did not match Yang's, whereupon the Tai Chi Master disingenuously explained that the Emperor should relax and practice more. Thus, he saved his neck, and his secrets—not only for the rest of his life, but for three generations of the Yang family, all of whom duped the outside world with their "external" teachings.

Notwithstanding their duplicity, the Yangs became the official martial arts instructors of the Imperial Court. This remained a private joke for the Yang family, down to the reign of Last Emperor of China.

The Yang Family Style

To ensure the security of the family secrets, the hidden tradition was only passed on to sons (owing to the vow of obedience to their spouses daughters must swear before their wedding—the traditional rules of complete obedience to husbands were very strict in pre-twentieth century China). The Grand Tai Chi master of our age, Yang Shou Cheung (1909–1984), broke this tradition by teaching Tai Chi to all of his daughters, some of whom still teach Tai Chi today in Hong Kong; it was there that the Grand Master lived, after his forcible exile from China in 1949.

The Yangs privately called the public forms "Tai Chi dancing." There are several systems of so-called Tai Chi Chuan being taught today that stem from these public forms. Neither the Manchu Emperors nor their courtiers could fathom the internal aspects, largely because the student requires careful instruction in nei kung.

Yang Lu Chan modified the Chen Family form of Tai Chi, eliminating the acrobatics, alternating speeds, and the foot stamping that were the hallmark of that earlier style. He thus made the practice a subtler flow of movements incorporating the more natural principles of yin and yang. The Yang style was developed with an internal emphasis, using the "spirit" or mind to control chi transportation, as opposed to a physical bias using force to move the body. From this is derived another of the Tai Chi precepts: "the spirit moves the chi, which moves the body."

Yang taught all of his sons. The most renowned was his third, Yang Chien Hou (1839-1917), who grew into a gentleman and scholar who revised the form yet again. Chien Hou is famous for his technique of "adhering," as he could follow an opponent's movements relentlessly without losing touch or being felt himself. The following anecdote demonstrates his unusual skill in this.

> A local Kung Fu expert had borrowed some money from the wealthy Yang Chien Hou and one day came to Yang asking for more time to repay the debt. Yang, being as generous as he was jocular, offered him an alternative method to settle the outstanding sum by way of a challenge: if the debtor could shake loose the Tai Chi master's touch on his shoulder, the debt would be null and void.
>
> The Kung Fu master readily accepted this and they mounted the roof overlooking the master's courtyard. The challenger stood in front of Yang on the roof's edge, while Yang positioned himself behind, with his right hand imperceptibly placed on the other's shoulder. Instead of jumping straight down as expected, the challenger to Yang performed a complex somersault in the air, landing nimbly on his feet in the courtyard below. Thinking that he had left the master back on the roof, the

> Kung Fu master looked around smugly. To his astonishment, Yang was standing behind him, exactly as he had on the roof, still touching his shoulder with his right hand gently placed on the same spot.

One of Yang Chien Hou son's, Yang Cheng Fu (1883–1936) became very famous at the turn of this century as a Tai Chi champion. He also modified the form into the style recognized today as the "Original Yang Form," which had a "public" and "family" face. He realized that Tai Chi had lost its martial advantage with the general introduction of firearms into China at beginning of the twentieth century. Yang Cheng Fu took stock of this and moved south, still teaching, selectively, the "public" Tai Chi, but now to a wider range of students. His aim was to improve the health of as many people as possible, to counteract what he saw in China and its peoples as impoverishment and illness. This was the birth of Tai Chi Chuan as a Chinese health art, which stealthily spread out of China following its introduction.

When the communists took power in 1949, there was a mass exodus of Chinese intellectuals and aristocracy. These waves of exiles included the Yangs, for, however dubiously the Yangs had served the Imperial Court, they were still considered nobility by the communist faction. The stain of aristocracy caused many Yang family members to leave China during the revolutionary upheavals of the mid-twentieth century.

As the Revolution reached its height, Yang Cheng Fu's eldest son, Yang Shou Cheung (1909–1984), moved from Beijing to Hong Kong, where he lived modestly to the end of his days. He spent his life teaching selected students, including Master Chu King Hung, his third adopted son. In 1978, I was fortunate to meet, then to study with Master Chu for over eight years in England.

What the History of Tai Chi Tells Us

Tai Chi Chuan is a conscious, outward manifestation of the inner, unconscious essence of the life force. It is a Taoist manifestation of the archetypes. Over the centuries, the tradition has evolved from a spiritual discipline through a martial phase, becoming at last a tool useful for health and well-being. Its flexibility is derived from the archetypes it encompasses in its form, archetypes that remain eternal yet are ever-changing.

In the following chapters I will break down the various medical and practical implications of Tai Chi Chuan, explaining its essence in a manner comprehensible to the Western mind. I cannot hope to reveal all of its secrets—life is still and always will be a mystery—but we can at least learn some of the fundamentals underlying this ancient and esoteric art of war, peace, and, ultimately, well-being.

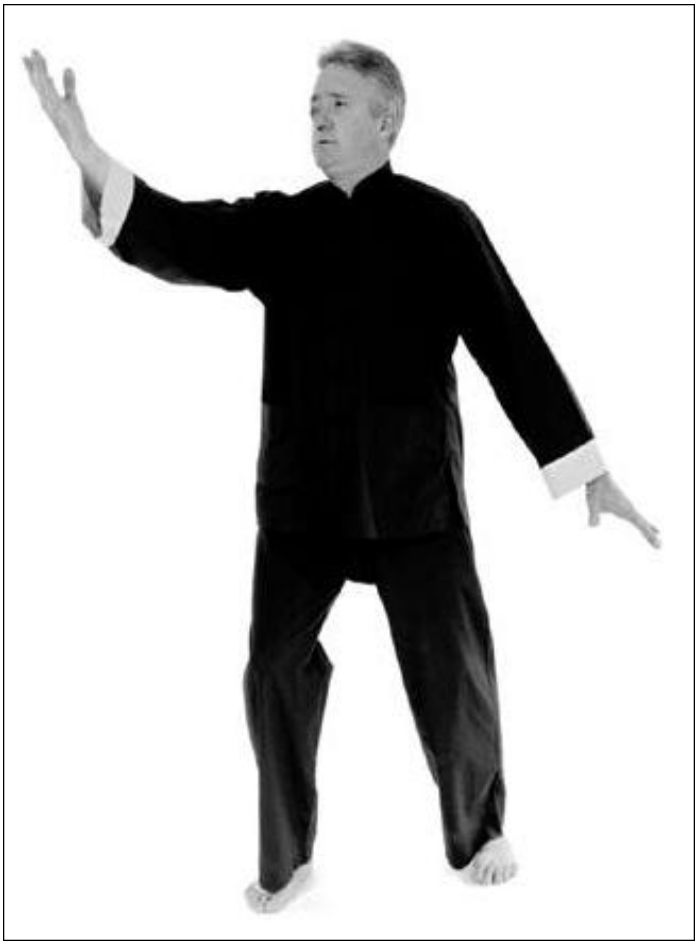
Chapter Three

The Eight Pa Qua Trigrams

In the preceding chapters I demonstrated the relationships between Western and Chinese esoteric and exoteric material. In the Introduction I revealed the correspondence between the Watson-Crick model of DNA and the *I Ching's* use of Hexagram 51 and its binary equivalent, the amino acid arginine. In this chapter I shall explain the eight trigrams, the Pa Qua, with their corresponding Chinese archetype and their Western equivalent, followed by the comparative martial posture, its relevance to Traditional Chinese Medicine (TCM), and finally the correlation to the salient amino acids.

The science of DNA is moving faster than humanity can truly handle, comparable perhaps with the nuclear sciences, including their attendant uncontrollable by-products and waste. Whereas amino acid therapy is at the same level that vitamins were after the Second World War, much more research is needed to understand the long-term effects of this potentially dangerous science. Modern science is always claiming breakthroughs, with the ultimate cure or solution for this or that just around the next corner. Yet the solutions don't manifest according to the desires of science; when the soul is left out of the equation—as in most scientific endeavors—answers are not easily found.

One of the central "family secrets" in Tai Chi is the visualization process. This is the act of ideation or imagination—working with the necessary "internal" collection of factors, using the mind's eye—while performing various physical moves. When ideation is divorced from external action, the outside performance remains superficial, "dancing." This is the opinion of Yang Cheng Fu, echoed by his eldest son Yang Shou Chung; both of these masters witnessed people performing their public Tai Chi in the early morning, next to ballroom dancers in Hong Kong.



Li—Split, Shock

The first (and central) task for anyone seeking a deeper experience of Tai Chi is to understand the eight trigrams. Such understanding will initiate the required effect in the mind and the body (This was outlined briefly in the Introduction, using Hexagram 51, Thunder, as representative of sudden movement, arousal, shock, and so forth. In this chapter, the concept will be presented in detail under section 4). When the absorbed meaning is internally "ideated" with the mind's eye—and therefore connected to the outer physical action—it will affect all the criteria attached to the essence of the hexagram related to the action. Thus the salient parts of the organism will be animated and linked.

Hexagram 51 provides a good example of the way this process works. The posture related to this hexagram emulates the rising forces of a storm: one arm is raised up and the other points down, making a diagonal. This motion is aptly called Part the Wild Horse's Mane. Although gently carried out, this move is imagined as an upward movement, uprooting a "shadow" assailant. Besides being a martial exercise, at the same time it stimulates the circulatory system and metabolism; these systems are connected to the pericardium and triple heater meridians, according to Tai Chi tradition.

All medicine embraces the relationship between nature and nurture, because cures only assist and trigger the natural healing process of the human being. Medicine is often confronted with paradoxes—a patient can be diagnosed as terminal, yet their willpower overcomes the fatal illness; on the other hand, a fit and "healthy" person can suddenly die or fall ill without warning.

Tai Chi itself has adopted a form of auto-suggestion, where a person imagines a flow of healthy energy circulating and healing the body from within. This method has been a dynamic and successful "secret" for millions of people over the millennia.

In Chapter Five I explain in more detail how and why chi forms the underlying structure for the biological functions of the body. When chi is disturbed, the DNA and all that it controls will also be disturbed, and no matter how one treats or rearranges the superficial, biological processes of the body, if the chi is not harmonized the cure will be incomplete. The chi is attached to the soul: where there is sickness in the soul, the mind and/or the body will manifest this disease.

The synchronistic binary link of the hexagrams to DNA is indisputable. It follows, then, that this process of ideation, which is working at or below the DNA level, can affect the replication of DNA. It takes the normal DNA strand twenty minutes (at a rate of 15,000 windings per minute) to perform the 300,000 turns in the helix in order to replicate. Mutation and the death of cells occur when something interferes with this process. The timing of this sequence can be compared with the Tai Chi form known as the "Original Yang"; ideally, this form should take twenty minutes to complete.

According to the Taoist tradition, it is the harmonious balance of chi that controls health. I do not consider it a haphazard coincidence that the *I Ching* has a ratio of 2:3, negative, yin to positive, yang hexagrams and changing lines; these concur with DNA, which has a 2:3 right-handed spiral, yin to yang. The Original Yang form consists of moves that are predominantly "right-handed," performed in a spiral manner, with the same 2:3 ratio of yin, left, to yang, right style movements.

Many Taoist adepts were able to live beyond a normal life span. Even in China today, scientists have observed certain Masters capable of modifying their DNA. Western scientists have identified substances, called "telomeres," which deteriorate as we age. Telomeres constitute the material that shortens as the human cells divide. They are, in a sense, the "smoking gun" of the aging process. It follows that, as the chi deteriorates or is misused, the telomere will follow suit. However, if the chi is kept balanced and harmonious, the telomere will not suffer from deterioration and instead remain in balance within the body.

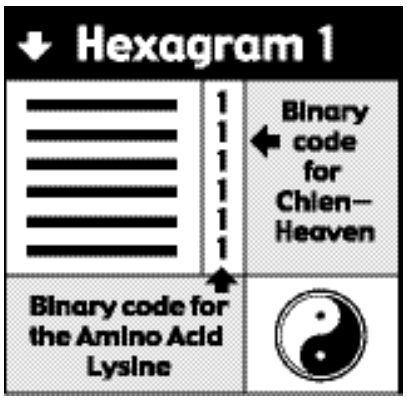
The synchronicity of information and events should not be dismissed as mere coincidence, given our current scientific understanding into the existence of this temporal and spatial relationship.

Here, I have chosen the "pre-birth" order of the trigrams with *Chien*, the hexagram code signifying the governing order of Heaven, at the head. The textual information has been adapted from Richard Wilhelm' edition of the *I Ching.* For a full interpretation of each Hexagram, one should refer to the *I Ching* itself. Here I highlight the relevant archetypal criteria that relate to Tai Chi. In this book I use one of the eight archetypal hexagrams, the dominant one. Although in some cases, there is more than one hexagram associated with the various amino acids, these are still linked to the main archetypal trigram, which functions as the basis for any of the other affiliated hexagrams whose ramifications relate as well to amino acids.

1.

Chinese Archetype: Chien—Heaven
Western Equivalent: Supreme Creator
Martial Posture: Peng—Ward Off, Slanting Upward
TCM: Dumo—Governing Vessel meridian
Amino Acid: Lysine

Chinese Archetype: Chien—Heaven



The six unbroken lines are full yang, indicating the primal creative energy being, the light-giving, active, strong, firm, unrestricted, and durable potency of existence as the backbone of creation. In the Chinese psyche, this energy represents the source and control over manifestation, being the yang of time complementing the yin of space. In society this strength—if used benevolently and in accordance with natural law—offers leadership to govern and inspire the people of the collective, "awakening their higher nature." In human terms it constitutes the clear, decisive attributes of the individual, enabling him or her to be in control. Excess of this creative energy will end in arrogance and disaster, so one must control this aspect of power.

Western Equivalent: Supreme Creator

The Judeo-Christian religions grew out of the Mediterranean belief system, which probably started in Egypt with the worship of Amun Ra, the Sun God and Supreme Creator. It is understandable that the sun would be the object of worship, as the seasons along with solar power gave rise to events such as the spring flooding of the Nile Delta. This event created a fertile environment for the successful cultivation of grain, vegetables, fruits, and livestock, as well as providing the much-needed replenishment of wells. Therefore, the wealth of these nations depended on the sun and its position for their successful survival. The giver of life was perceived as Amun Ra, the God of the Sun.

This idea of a supreme deity in the Mediterranean appeared in the Jewish faith as Yahweh (another spelling of Jehovah, from the Hebrew tetragrammaton), and in Greece, in the form of the Olympian king-god, Zeus; these two deities became fused, evolving ultimately into the monotheistic God of Judeo-Christian tradition. The Roman version of this figure, Jupiter, began as a positive deity of order and control, only to degrade later into an emblem of sheer power under the Roman Empire. Such a degradation, on the spiritual level, is the inevitable effect of the law of opposites, expressed by the hubris of the Empire spiraling down to its eventual fall.

Over the centuries, the need for a deity that controlled wealth and good fortune has evolved from the worship of "golden" icons— with their solar auras—and all-powerful Creator Gods, into the veneration of gold itself, now transformed into a devotion to materiality and power. This is a deviant or unconscious projection of the archetypal image of control and incorruptibility, as embodied in the deity that emulates solar energy.

The situation has unfolded into a misguided respect for wealth—"more gold more godlike"—replaced now by the credit system of barter, which for many years was linked to the "gold standard." Such human weakness has been manipulated into a false reverence by the controllers or leaders of the so-called modern democracies to worship the market force.

Nevertheless, the law of opposites will prevail and the whole misguided set of projections seen in our own time will change direction; this can be seen by the ever-increasing gap between rich and poor in the world's societies. Moreover, the most material nations have a discarded and hidden underclass of extreme poverty and social deprivation, choosing to avoid it rather than come to terms with reality. These human extremes are now threatening the very survival of our planet for the first time in history. Such uncontrolled power is blindly arrogant. I doubt that any leader or executive, when making economic or social decisions, even contemplates the debt to the Sun or Nature that supplies the Earth with all its basic resources . . . for nothing. The sun radiates enough energy onto the Earth in thirty minutes to power the total energy needs of the planet for a year. The vested interests of the "super companies" are preventing the already developed alternative technologies—which are environmentally friendly—from being employed purely for material gain and fear of the loss of control. Here, one can see how the glorification of materialism with its short-term benefits is creating long-term disadvantages.

Etymologically, the word "materialism" derives from the Latin word for mother, *mater*. So it appears that the devotion to a sun god has gone full circle and sunk back into a sort of destructive "Mother" Earth worship of materialism. "Opposites always touch," as Voltaire pointed out, and this unconscious reverence for things material now enters a ruinous phase. All unconscious projections become destructive, whether on an individual or collective basis.

Any enterprise seeking long-term success needs balance. Our modern society has elevated itself into a one-sided attitude of superiority based purely on rational thought. In other words, "he or she who wins gets the spoils," and is therefore successful and, figuratively at least, has become a god. This high-handed thinking is hubris, which can only end in disaster.

The sun's relation to the cosmos presents a good model for the direction we must proceed if we are to avoid catastrophe. This celestial body has always been affiliated with the masculine, positive power drives and linked to rational "clear" thought. The sun's power on its own destroys with its harsh rays and heat, opposite to its own properties to engender growth by unbalanced excess. This destructive aspect of the sun does more harm than good, two obvious cases being the surprising increase in skin cancer and desertification of our own times.

In human terms, an excess of this "solar" attitude of pure thinking, without the balance of the feminine *eros*, "feeling" function, is counterproductive. Therefore, as the *I Ching* recommends, the power of the creative should be seen as bountiful, while at the same time it must be recognized that an excess of this power will produce the opposite of creation; that is, destruction.

There are equivalent gods in other world pantheons who carry the same idea of a supreme creator: Allah (Islam)—Brahma (Hindu)— Huitzilopochtli (Aztec), and so forth.

Martial Posture: Peng—Ward Off, Slanting Upward

Liang Peng—
Ward Off Slanting,
Upward Control

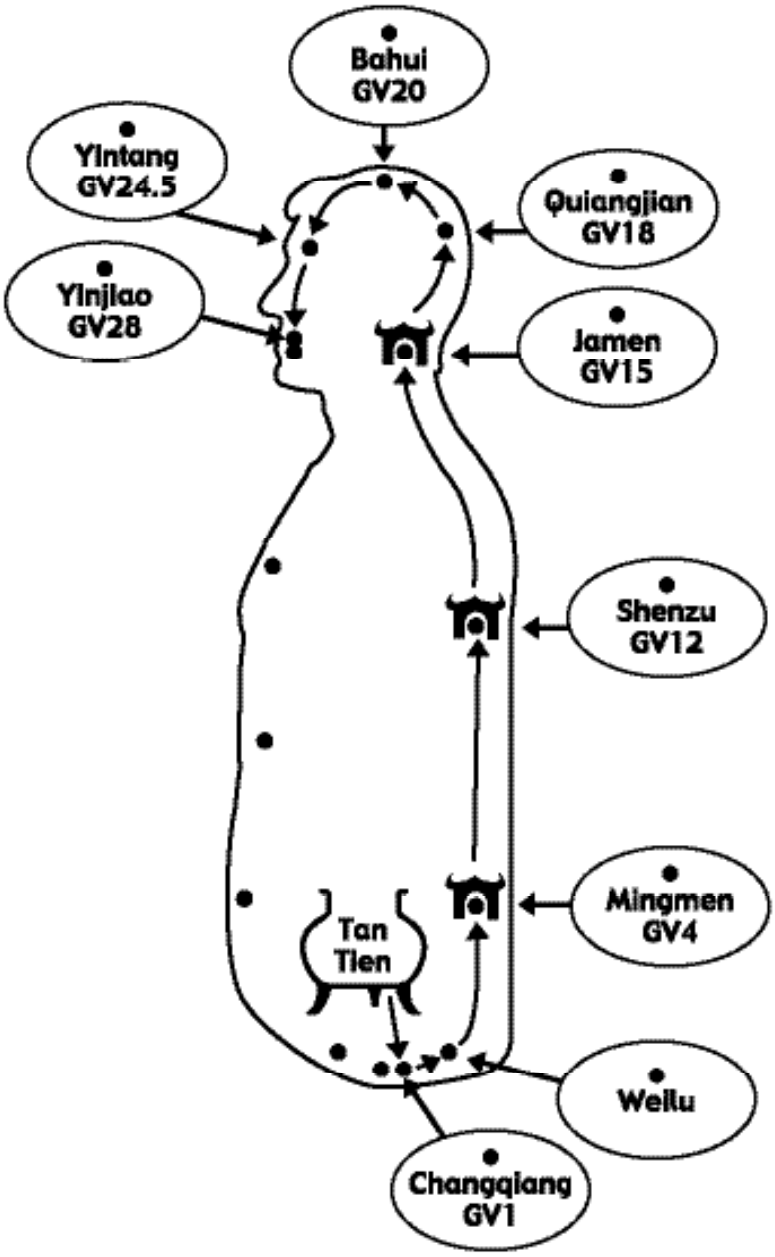
Peng in Chinese means "raising a hand," composed of the Chinese characters for the hand and two moons. These represent the oblique fashion of the move, because in reality the moon is never directly overhead. This idea has been absorbed into Tai Chi to become an "upward slanting" move of commanding a defense against an incoming attack. The posture embraces the idea of creating controlled power out of the chaos of an attack, as well as preventing arrogance and disaster by ensuring self-control.

The Tai Chi classics assert that if the "Peng hand" is raised above the mouth during performance of the form, it is like an arrogant dragon leading to its own fall. The martial application of Peng is to lead an opponent's attack by parrying the incoming blow, incorporating the intrinsic intention of the archetype in an upward-slanting fashion. For example, a posture that adopts this principle is the upper arm in Fair Lady Weaves Her Shuttles. When practicing actual Peng, in the Tai Chi form, the hand should terminate with the palm of the hand facing the mouth. This must be maintained to train the chi to level at this point. The space between the thumb and the index finger (digits 1 & 2) at the level of the mouth, aligned with the *Yinjiao* point (GV.27) of the *Dumo* meridian, "the Governing Vessel."

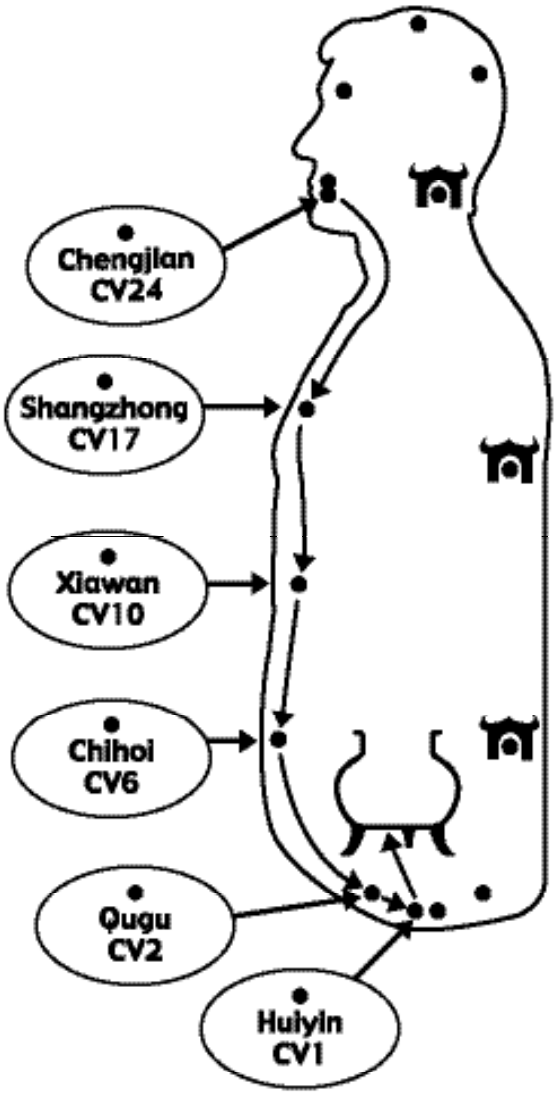
A classic example of inflation or hubris is the Greek mythological tale of Daedalus and his son Icarus. Escaping imprisonment with the aid of craftily devised waxen wings, Icarus flew too close to the sun against the warnings of his wise old father—resulting in the wings melting and the boy plummeting to his death. The "heat of the moment" undid his ability to stay aloft, causing him to fall. Carl Jung quite rightly did not like rules, but he observed that dreams about flying tend to hint that the dreamer is above himself or herself, in an inflation of one sort or another and about to land with a bump. We can learn from this that "forewarned is forearmed," or in this case, avoid making false moves based on our shortsighted arrogance.

Another "secret" of Tai Chi, is that chi follows intention. The greater the intention, the greater the chi flow. Initially there are three internal "breathing" techniques involved in the Tai Chi form (these nei kung methods are discussed in detail in Chapter Five), which are not only a set of breathing exercises but a static method of practicing these techniques.

The Salient Points of the Dumo Meridian and the direction of chi flow in the Microcosmic Orbit



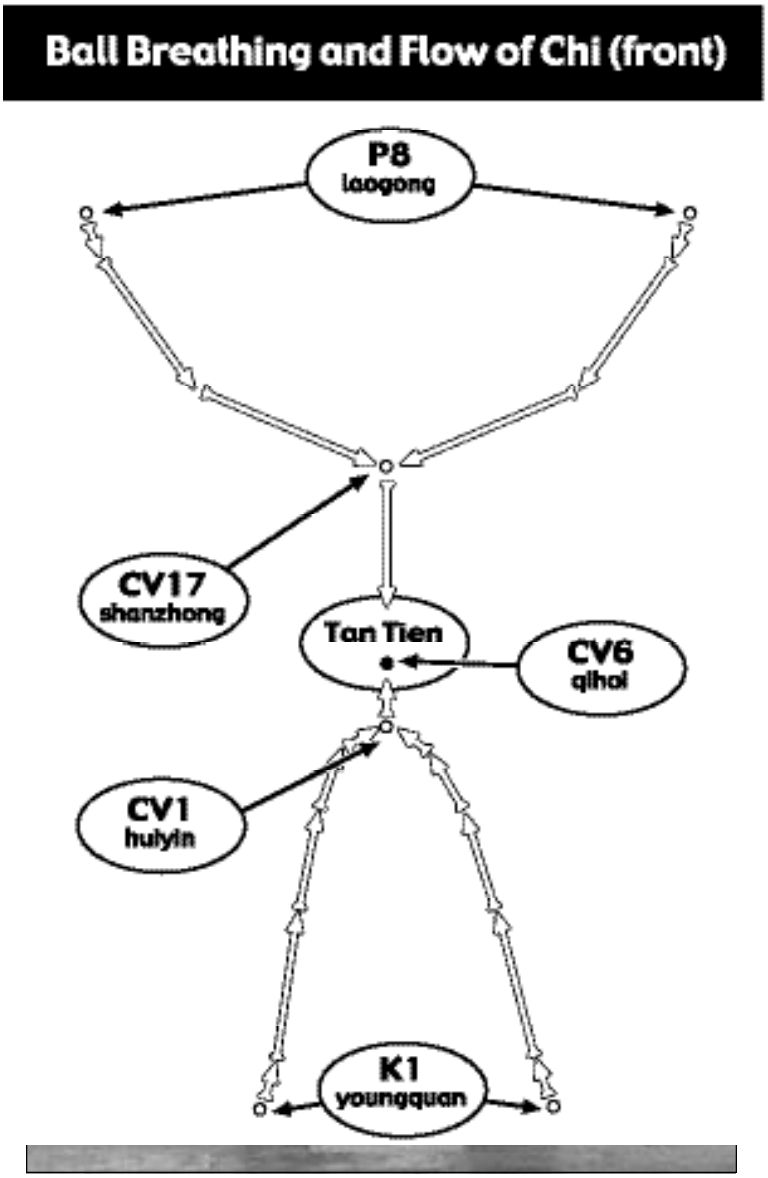
The Salient Points of the Renmo Meridian and the direction of chi flow in the Microcosmic Orbit

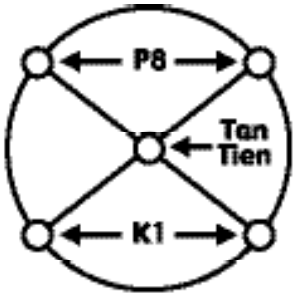


1. "Reverse breathing" employs the abdominal muscles while inhaling and exhaling. On the in-breath, which is yin, the abdomen and diaphragm are drawn in and up; and on a yang out-breath, the abdomen and diaphragm are extended out and down without moving the chest.

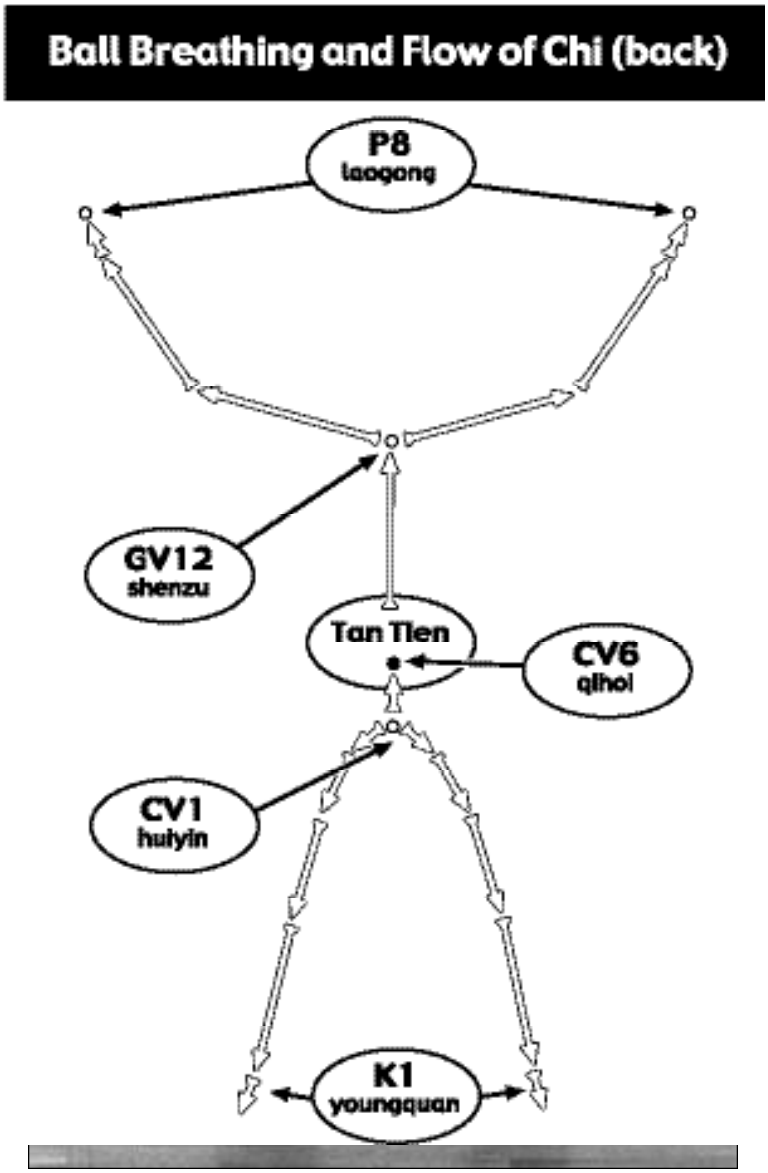
2. The "microcosmic" orbit is where the chi is "thought up" the *Dumo* meridian—along the spine, up over the head, on the yin, in- breath. Then it goes down the *Renmo* channel (anterior side of the torso) on the out-breath.

3. In "ball breathing," (shown below) one imagines that the body and limbs are the X-shaped stays of an expanding and contracting sphere, the center of the X being the Tan Tien. This method was attributed to the Yang family and a simple explanation follows. The chi is extended by visualization from the Tan Tien to the hands and feet, by way of the yang, firm sides of the body—the back of the body and the firmer, outside, part of the arms and legs where the yang meridians flow. The energy flow is guided along the median line of the yang areas of the body, arms and legs. Then the chi is withdrawn on the in-breath, along the central inside aspects of the limbs and torso where the yin meridians are to be found. However, the exception proves the rule in this case, as the yang stomach meridian runs along the yin areas. It is a hybrid channel, although the yang flow of chi acts as a Mother nourishing and distributing energy.





Note: Ball breathing will be explained and diagrammed in more detail in chapter five.



Methods 1, 2, and 3 should accompany every move in Tai Chi Chuan and can be adopted in the "static" Chi Kungs that help practice the procedure to the point that it becomes second nature. Reverse breathing (1) can be used on its own in Tai Chi and Chi Kung.

In the beginning stages of Tai Chi visualization, Peng is always a yang move, incorporating the yang aspect of ball breathing (2), thereafter accompanied by the descent of chi in the microcosmic orbit (3) along the Renmo slightly lowering and turning the *Huiyin* point at the perineum towards the *Yongquan* spot on the sole of the foot, Kidney channel (Pt. 1).

To sum up, Peng is carried out in Tai Chi (as described above) with the internal breathing techniques, the martial and philosophical intention of "Peng chi," which with practice should become second nature. This is the basic format for the beginner to produce a variety of Peng-related techniques, to be developed with "push hands," self-defense, and weapon training.

These actions benefit the mind and body with extra chi flow. Yang Cheng Fu, the last outstanding martial duelist of Tai Chi, retained the "internal" self-defense applications. Even after the advent of firearms at the onset of the twentieth century, Yang maintained his discipline: he realized this was the way to retain his "family" teachings. His keeping the "traditional ways" ensured the continuity of the correct postures aligned to the meridians, as well as the dynamic chi-building circulation and application which only the "nei kung" methods can achieve.

TCM: Dumo—Governing Vessel meridian

Dumo, the Governing Vessel, starts at the acupoint *Changqiang* (GV.1) adjacent to the perineum near the *Huiyin* (CV.1) then up the spine through the *Mingmen* (GV.4), the point horizontal to the two kidneys, between the fourth and fifth lumbar vertebrae, continuing through the *Shenzu* (GV.12) located between the shoulder blades, then by the *Jamen* (GV.15) at the base of the hairline at the middle of the neck, over the head to the to the cranium summit point being the Bahui (GV. 20), descending by the shortest route through the "third eye" point (GV.24.5)—the *Yintang*—terminating at the acupuncture point on the upper lip, the *Yinjiao* (GV.28).

The various points and gates control the flow of chi to the organs, brain, and so forth. For example, if the Jamen is massaged it can help relieve migraines and headaches by correcting the chi flow to the head. Headaches are mainly the result of a disturbance of chi flow in the gall bladder and liver meridians usually caused by excesses of yin and/or stress. The Jamen is situated where the twelve cranial nerves exit the cranium to control all the sense organs and face muscles. This gate also influences the tenth, the vagus, which is a cranial nerve that sends impulses to the motor-heart (lungs, bronchi, gastro-intestinal tract), and the sensory-heart (lungs, bronchi, trachea, larynx, pharynx, gastro-intestinal tract, and external ear). If this point is kept convex, it will ensure less stress on the neck muscles supporting the head. The outward flexing of this point also focuses "thought chi," stimulating a dynamic current of energy at this very important area. As chi controls the nervous impulses, it is clear that the Jamen has an important role in controlling these functions as well as the energy flow to the brain.

To illustrate how the chi flows in this meridian, if the upper lip near the Renzhong (GV.26) is struck in a certain way at a particular time of day, it will render the recipient of the blow unconscious; this is because the chi is driven back

over the head. In TCM, it is the chi that travels up the Dumo meridian which feeds the brain with its energy, which then allows for the performance of its functions.

When the chi flows freely, it encourages a healthy circulation of blood. Blockages of chi in this "Governing Meridian" can also cause the loss of memory as well as interfering with the function of the brain. When a person faints or is in an altered state due to drugs, alcohol, epilepsy. or emotional distress, the following symptoms may occur: light-headedness, blurred vision, eyes rolling, the neck and head lolling, tongue becoming loose, the mouth opening, distorted speech, inability to hold oneself upright, etc. These effects are all caused by the interference of chi flow in the Governing Vessel. A simple yet effective remedy to bring a person around from a mild seizure or unconsciousness is to stimulate the upper lip at the Renzhong (GV.26) in a clockwise fashion with the thumb or index finger lightly, while at the same time holding the nape of the neck, gently squeezing it with the other hand at the point of the Jamen (GV.15). When a clear flow of chi is restored along the meridian, the person's faculties will return.

The Jamen, along with the Mingmen (GV.4)—the point between the two kidneys at the fourth and fifth lumbar vertebrae—and the Shenzu (GV.12)—located between the shoulder blades—are accentuated or gently flexed outwardly, on each yin and yang move and breath of "Yang" style Tai Chi Chuan and Chi Kung. In TCM, the chi that flows in the Governing Vessel relates to Chien/Heaven chi. It is also the controller of all the yang meridians and yang organs: the large intestine, urinary bladder, gall bladder, small intestine, spleen, and triple heater.

These viscera are governed by yang chi with its centripetal effect. Therefore, the organs are more centered in relation to the anatomy of the torso. This meridian and its sister, the Renmo, are the two most important meridians of the eight "extra" channels, acting as a ring main for all the others. The eight extra channels act as reservoirs of chi to balance any excess or loss of chi in the twelve "organ" meridians, such as the lung and large intestine, etc.

There are various energy cycles that run through the body. A very important one is the twenty-four-hour "chi clock," which flows slowly up the Dumo in the first twelve yang hours, from midnight to midday. Then the chi descends down the Renmo in the twelve yin hours, from midday to midnight.

The energy from these two major channels control the yin and yang chi of all the other meridians. This chi clock is governed by the natural passage of light, controlled usually by the path of the sun and is disturbed by "fast" travel, a common symptom that is popularly known as "jet lag." Chi Kung and Tai Chi will relieve jet lag, for they re-harmonize the chi, aligning it with the new solar time zone.

Amino Acid: Lysine

Lysine is comprised of the same binary code as Hexagrams 1 and 14—the latter, "Possession in Great Measure," has complementary features to Chien. Here I shall concentrate on number 1, Chien, which is the major archetype outlined in this chapter. The amino acid lysine is made up by the three code "words" of adenine.

Lysine, in the words of Dr. Eric R. Braverman, is the "herpes killer." Braverman, the principal author of *The Healing Nutrients Within*, provides my main reference for amino acids science here.

There are two types of herpes: herpes simplex virus 1 (HSV1), which is responsible for cold sores around the mouth; and HSV2, which causes genital herpes. These symptoms are witnessed at the beginning and end of the Dumo meridian.

Dr. Braverman states:

> After the primary herpes simplex viral infection, the virus settles in the nearby nerves and spinal ganglia where it is protected from circulating antibodies. Because herpes reactivation and growth always begin in the ganglion cells, every case of recurrent herpes simplex viral infections is a ganglionitis. The virus then passes down the nerves to induce the formation of these herpetic blisters in the skin or mucous membranes, but this represents only the "rim of the volcano."

This means that every time a person has a cold sore on his or her lip, the base of the brain, where the cranial nerves exist, may also be involved. Herpes simplex may be considered a chronic disease of the nerves which periodically spreads to the skin. I have outlined a cure for herpes in my forthcoming book on health, diet, and Chi Kung.

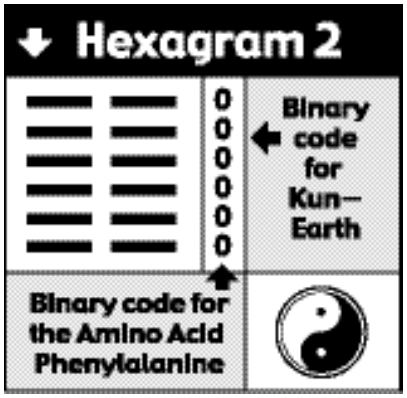
I doubt that Dr. Braverman considered TCM in his studies of amino acids, but the Dumo and the Renmo correspond to the central energizing and sympathetic nervous systems (see Chapter Five). The Dumo feeds chi up the spine, which is the source of electrical impulses for the cerebral cortex and brain activity.

Braverman asserts that the herpes virus resides at the base of the skull, at the cortex of the cranial nerves, which is the exact site of the Jamen, the "Jade Gate" (GV.15). The "Yang" family have an in-joke that benevolent chi, was "happy" chi; this is the aspect that heals, just as "unhappy" chi harms. Therefore, if the Jamen is stimulated, the "happy" healing chi can flow to the infected area, where the "regular antibodies" don't seem to reach. The same applies to genital herpes and the Huiyin point (GV.1) at the perineum. On this point Braverman observes: "Some researchers think herpes simplex virus is involved in many other diseases related to cranial nerves such as migraines, Bell's Palsy and Ménière's disease, eye muscle imbalance . . . ." and so forth. In TCM all these complaints are connected to the energy flow of the Dumo. As I point out in Chapter Five, on Chi Kung, chi is the basis for our biological functions.

2.

Chinese Archetype: Kun—The Receptive (Earth)
Western Equivalent: Earth Goddess
Martial Posture: Lui—Rollback
Amino Acid: Phenylaline

Chinese Archetype: Kun—The Receptive (Earth)



The symbol of the "Receptive" in the *I Ching* embraces the idea of the archetypal feminine, the aspect of nature that receives, then generates, a new potential by accepting energy (or for that matter, ideas) with a nurturing resolve. It is the perfect complement, which does not oppose but completes the yang "Creative," its six open lines being a symbol of the dark, yielding primal power of yin. This receptive principle represents various yin aspects of nature, such as the Earth balancing Heaven, space relating to time, the relationship of pupil to teacher, nature in contrast to spirit, a daughter accepting the advice of her mother, female to male, anti-matter producing matter, and so forth. It is an easy concept to understand intellectually, but difficult to put into practice.

The entire sentiment of Tai Chi Chuan is based on the Receptive, initially achieved by investing in loss. This means that, to understand the power of yin, one must switch off from a purely expansive, "hard" way of looking at life. Hence, the moves are performed in a slow, relaxed manner, permitting the chi to flow unheeded, opening the channels of the mind and body.

Medical practitioners from East and West alike agree that stress is detrimental and relaxation beneficial. The scholars who wrote the *I Ching* did not consider the Receptive to be weak or insubstantial, comparing it rather to a wild mare that roams freely on the open plains, caring for its offspring by following the forces of nature. From the world of astrophysics, we can draw a famous example of the power of yin. These are the so-called black holes, dark energy and matter that support the universe, and the very hidden atomic structure that forms our material world of vibrating matter.

Western Equivalent: Earth Goddess

Any number of Western archetypes can stand for the Receptive. Isis, the Egyptian Mother Goddess, is particularly symbolic across the many Western traditions. Her name, in hieroglyph form, depicts the throne that personified the feminine. Isis became the Archetypal Mother, not only for Ancient Egypt but also as an inspiration for many derivatives around the Mediterranean.

Other such Mothers abound in mythology and the world's religions. In apocryphal writings from the Old Testament, Sophia represents the wise, calming wife of the wrathful Yahweh. Aphrodite, the love goddess, epitomized the eros function of love and relationships for the Hellenic world. Then there is the historical, Christian concept of the ideal "feminine," taking the form of Mary, the mother of Jesus.

Even the war-mongering Romans needed feminine goddesses. When they conquered the northern lands, they overlaid their Venus onto Freia, who represented the feminine aspect for the peoples of the North. Freia herself is still venerated in the Anglo-Saxon calendar immortalized as Friday, "Freia's Day." In Latin-derived languages, Friday is still "Venus day," (e.g., French *Vendredi*, etc.). In some Nordic countries, Freia's day is still celebrated as a day of the female. This leftover of a pagan rite is brought up to date in the discos and nightclubs where women dominate the proceedings, choosing their partners in celebration of the "week's end" and so forth.

It is not the purpose of this book to explore too deeply each relevant archetype, but if the reader takes the trouble to study the feminine principle further it will be confirmed that the deities mentioned here have been revered and worshipped as fertility goddesses across the centuries. All their different guises are good omens, ensuring productive harvests, guarantees for healthy offspring and the well-being of the tribe through the extremes of weather and war. Humanity's loss of respect for this feminine principle, has mirrored an unprecedented level of destruction against our Mother Earth.

The archetype of the feminine receives and nurtures, acting as the womb of rebirth. The attracting force of the woman is legendary and apparently universal; take Helen of Troy, who "launched a thousand ships," at least according to Christopher Marlowe. Jung, in one of his "anima" modes, described an aspect of the essence of the feminine as "a calming beauty of a moonlit night where the sharpness of the landscape is caressed into gentle curves by the delicate light

which the Queen of the Night reflects." That silver disc in the night sky is the calming reflector of the sun, silently yet dutifully controlling the tidal flows of all the great waters on earth, without even uttering a whisper.

Another characteristic of the feminine is the erotic, as compared with the "logic" of masculine thought processes. The great danger to the global village, to mention one all-encompassing example, is the denial of the feminine eros, with its feeling function, which is needed to counteract the present excess of masculine *logos*, of thinking. It is popular today only to use the mostly yang, masculine functions of thinking and sensation in our daily lives. But if men and women stay in this mode, the feminine functions of feeling and intuition are repressed, only to manifest themselves in their negative forms—out of this quandary arises Western culture's present atmosphere of exploitation and hedonism. For a balanced life, one must use the four functions as equally as possible. This will not only give rise to a meaningful existence on a personal level, but be a great help to the collective and Nature.

No matter how attractive the feminine can be, though, one must not tarry too long in the cool, calming, and gentle embrace of yin, lest it draw one, by default, down into its destructive phase. In all world cultures, the moon—representing the feminine—possesses an annihilating as well as a fruitful aspect.

Probably the best known destroying aspect of the feminine is the one revered by the Hindus as the goddess Kali, the "Black One." She was sent to the earth by the Hindu gods to devour demons; but, while fulfilling her duty, the rage induced by her mission transformed into general blood lust, and her obliterating powers were directed onto the ordinary men and women of the world. She was only shocked out of her rampage when she nearly devoured her own husband, Shiva. This dark side of the goddess and her feminine principle constitutes danger and madness, the ultimate depths of yin itself. Because of the potential to be drawn too far into this darkness, an excess of yin is to be avoided in our lives as well.

There are many real-world dangers within the dark feminine side, such as the perils of alcohol and drugs, which are taken to turn off and away from the inevitable harshness of life, to occlude them in a narcotic darkness. But the increasing misuse of these mind-altering substances presents its own danger, for here too we find that it expresses an excess of yin, the destructive aspect of the feminine.

The awakening of new nature "cults,"—such as neo-paganism, witchcraft, divination, and the like—tap into a similar dimension of yin as the eastern worshipers of Kali (though using a much more benign practice!). Such "New Age" religions have enjoyed a rebirth or expansion because they provide a countermeasure to the harsh expansion of materialism. However, these practices too are a retrograde step for the human psyche; what is needed is not to worship goddesses of old, but to bring the unconscious feminine into human consciousness.

This is the process of individuation, where one gives birth to one's own dark side— "the personal and collective unconsciousness aspects of the psyche," as Jung called it. This process starts when one takes note of and studies one's dreams. Once the dialogue between conscious and unconscious has started, the mysterious deities buried deep in humanity's collective unconscious will become personal, manifesting themselves each night to the person whose psychic responsiveness has called them out of the depths. The more attention one pays to the unconscious, the stronger the relationship formed with this objective area of the psyche, where such archetypes as these reside.

In describing this process, Jung advises that those interested in such pursuits must have their feet planted firmly on Mother Earth, in order to carry out all the necessary responsibilities to the family, society and career and so forth. An excessive attraction or obsession with the darkness of the unconscious is discouraged, for it precludes the kind of balance individuals need to remain healthy. When such balance and stability is achieved, it ensures a dedication to personal responsibility, even though the psyche may maintain its fascination with spirituality. This in turn allows the opposites to fuse mutually, in a combination of life and/or individuation, ultimately producing advanced consciousness.

Even the Tai Chi classics pronounce that their principles were transmitted by way of dream. This method of inspiring the psyche has been recorded in the West since biblical times, when visions and dreams occurred to the prophets, who then could interpret the message of God for their community. It is well known that artists of all kinds are inspired by the medium of dreams; now, with a wider acceptance of the psyche as a real entity within the human mind, scientists admit that dreams "concretely" play their part in the creation process. Einstein is probably the most famous of these rational thinkers who have bowed to the only reasonable conclusion: that from dreams comes the fabric of reality.

Rationalists, who are quick to label it "serendipity", still often dismiss this concept. Nevertheless, the workings of chance and luck have somehow served in the uncovering of many scientific mysteries. Jung points out that fairytales in themselves are ways of ordering unconscious events. The word "serendipity" is derived from the eighteenth-century fairytale of Horace Walpole, in which the heroes are the three princes of Serendip who always find things by chance.

Martial Posture: Lui—Rollback

Lui in Chinese literally means "hand to foot," being performed primarily in the sequence *Lan Ch'iao Wei*, Grasp the Bird's Tail. It follows and complements the upward expansive posture of Peng, by its contracting downward action. The purpose of Lui, for the Tai Chi performer, is to receive energy, calmly. When the principles of the postures are practiced and understood, especially Lui, the practitioner can overcome a physical—or any—form of intended harm, absorbing the aggression in a gentle manner; recycling, if desired, the incoming malevolence back onto the perpetrator. Yin will always overcome yang by offering no resistance.

Lui—Roll Back, Receive

The "posture" Lui starts where Peng ends, at the top lip, beginning at the acupoint Chengjiang (CV.24); at the depression of the chin—on endpoint on the Conception Vessel meridian—the Renmo runs downward from the chin to the Huiyin point (CV.1). The body turns ninety degrees to the left as the move Lui traces a line down the Renmo, with the hands terminating in a curve over the knee (with the hands positioned as above, at the level of the Huiyin). In essence, every move that gives way by absorbing, any incoming force, transforms the unwelcome yang to its advantage; this is, in effect, Lui.

The qualities of Lui gave rise to the Tai Chi maxim, "a force of a thousand pounds is deflected by one ounce." The Bahui, at the crown of the head, is always raised when Lui is carried out. Always being an in-, yin breath, it helps the active chi rise up the *Domo* along the spine, while the passive chi is allowed to descend the Renmo. Another Tai Chi postulate arose from this sequence, summed up by the descriptive phrase, "storing chi in the back." This action prepares the active or yang chi for the following yang countermove.

The martial and philosophical prowess of Tai Chi Chuan derives from Lui, which teaches the practitioner how and when to handle an onslaught with controlled emptiness. An attack is yang and, therefore, if it is received in a yin manner, the yang attack will be negated by the controlled, receptive posture of the person on

the defense. Just as a bullfighter uses his cape to redirect and absorb the charge of a mighty bull, so Lui constitutes the small, receptive response to a massive attacking force.

It must always be borne in mind, however, that natural law requires the reversal of powers. Just as night follows day, yang must turn into yin, and vice versa. Therefore, any yang aggressor must, eventually, withdraw into a yin phase. At this point, the yin defender has the advantage of becoming yang, taking on the position of attacker in order to overcome the initial onslaught. In this shift, the old yin takes advantage of the absorbed yang attack, which must then become yin and receptive to the new yang (formerly old yin) attack.

All yin moves must embrace yang at their core, and too, all yang moves must embrace their yin counterparts. Every yin move in Tai Chi involves the principle of Lui; the linking move of Hui Shou, "the Joining Hand," offers a good example of this. The potential of the thirteen "postures" is explored by practicing them in the Push Hands exercise, especially Rollback.

The author Cheng Man Ching, weighing in at around 140 pounds, describes in one of his books how he was rebuked by Yang Cheng Fu, all of 300 pounds, for being too heavy in their Push Hands exercise. Yang scoffed, "Take those meat hooks off my arms." Later, Cheng Man Ching had a dream that both of his arms were broken, whereupon he understood the principle of Lui.

TCM: Renmo—Conception Vessel Meridian

The Conception Vessel carries chi up from the perineum (acupoint Huiyin, CV.1), along the median line up the front of the torso, through the Chihoi (CV.6)—the front of the Tan Tien. This point is called the "Sea" of chi (Chihoi), because it acts as reservoir for internal energy. From this point, the meridian continues up through the Shanzong (CV.17), which is a "heart point"; if pain occurs when this area is pressed, stagnant chi in the heart region may be indicated, revealing asthma, angina pectoris, or other ailments. The meridian terminates at Chengjiang (CV.24), just below the bottom lip.

The Huiyin is a "transmitting station" of the primordial chi, also known as "kidney essence" or jing. In Western medicine jing is allied with the adrenal glands and is attached to the kidneys, the body's factory for producing hormones, catecholamines, and neurotransmitters (including adrenaline—the "flight, fright, and fight" hormone—and dopamine, which increases the strength of the heart's contractions). The cells of the adrenal cortex are capable of synthesizing all the steroid hormones— up to sixty—needed by the body; these include progesterone, estrogens, and androgens, which affect the reproductive energy of the body. Beyond its use for tapping into the hormonal systems just described, this channel was and is used in Taoist sexual and alchemical practices, especially the Huiyin (CV.1) to stimulate, retain, circulate, and transmute the jing and chi of the body.

Chi is transmitted to various branches of the body that feed off this meridian, the nerves of the sacral and solar plexuses in particular. The main reason the Renmo (literally, "pregnant vessel") is linked to fertility is because a woman draws chi from this channel to supply the fetus with internal energy, as well as assisting the processing of all the other necessary nutrients as the baby develops. Just before and after a baby is born, the chi is naturally diverted up along the Conception Vessel to the breasts, to produce milk. This is why a nursing mother is far less likely to become pregnant during regular breast feeding, because the chi from the Renmo (ordinarily involved in producing the egg) is diverted to supply the nutrients for breast milk. In the snapshot view of Western medicine, this is explained by a change in hormones. So the old adage "breast is best" is correct, for the mother continues to pass on chi, along with other nutrients, to the baby after birth. This allows for a continuation of the necessary bonding process, on emotional, physical, and energetic levels.

The chi is fed through the Chihoi (CV.6), about 2 inches below the navel (tradition has it that this point is 1.5 *"cun"* below the navel, with cun being equivalent to 1/3 of a decimeter). The Chihoi lies on the Conception Vessel, and its location allows for new life to be produced.

In Taoism, the Chihoi is also a "psychic center," which feeds the Tan Tien, itself housed directly behind the Chihoi and acting as a "cauldron" for storing chi. The Tan Tien is used in Tai Chi Chuan as the retort that transforms jing into chi. The Tan Tien also becomes a storage area for surplus chi, which can then be retained to improve health and martial expertise, as well as presenting an initial psychic center for Taoist meditation. Taoism attaches both human and spiritual conception to the Renmo.

All the "receptive" moves, such as Lui and Hui Shou, are yin, employing an in-breath and incorporating the same three breathing principles of ball breathing, as laid out in the last section. The chi is withdrawn from the center of the palms of the hand (P.8) and the soles of the feet (K1), following the yin soft median line of the limbs and torso, along the Renmo and back to the Tan Tien. To increase one's root, one should ideate that one is drawing up "earth chi" through the Yongquan (K1).

When inhaling on a yin move, one needs to "raise the back," gently arcing and accentuating the three main gates of the Dumo:

1. Mingmen (GV.4)
2. Shenzu (GV.12), and
3. The Jamen (GV.15) (discussed in the last section), as well as focusing the Bahui (GV.20) upward.

When the mind's eye focuses on the Bahui and the Yintang (third eye point), the practitioner activates the hypothalamus and pituitary glands, stimulating the endocrine system and its by-product hormones. At the same time, "sink the chest" (CV.17) by gently depressing the median line where the Renmo meridian flows, but as ever without any tension.

Relaxing the chest region relieves unnecessary pressure on the cardiovascular system, stimulating chi to invigorate this whole area, including the ribs and sternum, which are a major factory for red blood cells in the adult body. This posturing will also encourage the chi to circulate more readily up the spine and down the front, thus creating a balanced flow of chi. This is achieved by "yangizing" the Dumo, which will assist in and improve its role in controlling the "water chi" by maintaining a slightly convex form. While sustaining a receptive, concave shape of the Renmo, this posture encourages the yinnization of the channel that commands "fire chi." Such posturing, breathing, and ideation will help balance the important fire and water chi of the organism.

A major, "extra" meridian of the Renmo also balances the chi of the main yin meridians vivifying the yin organs of the body: the lung, kidney, liver, heart, spleen, pericardium channels, and viscera.

Amino Acid: Phenylalanine

The binary code that makes up phenylalanine is linked to two hexagrams in the *I Ching*, numbers 2 and 8. The latter hexagram, "Holding Together," has similar characteristics to Kun, "the Earth."

Phenylalanine is an essential amino acid, metabolized in the liver, and is responsible for blocking certain enzymes (enkephalinase) in the central nervous system. These enzymes break down the body's natural pain relievers, the endorphins and encephalins. As a block to these enzymes, phenylalanine is the amino acid responsible for controlling the body's natural ability to relieve pain.

Dr. Braverman points out that phenylalanine is also the precursor of the amino acid tyrosine. Phenylalanine and tyrosine are the "mothers" of the catecholamines, a family of hormones including adrenaline, noradrenaline, and dopamine, all neurotransmitters for the sympathetic and central nervous systems. *Thorson's Guide to Amino Acids* indicates that phenylalanine stimulates the production of cholescytokinin, which induces a feeling of satiety, having eaten enough, acting as well as an anti-depressant, and can be used to treat depigmentation of the skin with UV light, among other attributes.

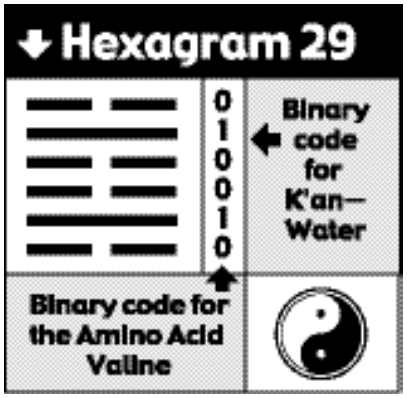
Phenylalanine is therefore a fertile source for the many chemical substances and reactions that are beneficent to the body. Possibly the most significant substances phenylalanine affects are the catecholamines, which control thermogenesis (production of body heat) by increasing the available body fuels such as glucose and free fatty acids. The catecholamines also stimulate the breakdown of glycogen, the principle form of stored carbohydrate, a body fuel, which is stored in the liver and muscles and is readily broken down into glucose. Catecholamines act as regulators for the secretion of hormones, serving as neurotransmitters modulating the secretion of hormones in the hypothalamus, as well as inhibiting the release of insulin. Catecholamines stimulate the hormonal system, affecting the thyroid gland for metabolism and the gonads, ovaries, and testes. In pregnant women, catecholamines regulate the production of prolactin, the luteotrophic hormone, a substance required for the production of breast milk.

Many of the properties of phenylalanine are produced by parts of the body, all linked to the Conception Vessel. Thus, phenylalanine can be seen as a primary "nurturing" amino acid. It has a profound effect on numerous body functions, aiding in conception and stimulation of new life, helping in bodily growth, controlling the homeostasis of the hormones affecting the nervous system, and acting as a major factor in the feeling of well-being of the body. All this, above and beyond serving its function of soothing pain.

3.

Chinese Archetype:—Kan, The Abysmal, Danger (Water)
Western Equivalent: Mercury—The Messenger and Trickster
Martial Posture: Chai—Press
TCM: Kidney/Urinary Bladder Organs & Meridians
Amino Acid: Valine

Chinese Archetype: Kan—The Abysmal, Danger (Water)



The water trigram has a concealed yang line at its core, enveloped by two yin lines; this indicates its inner potency—yang concealed by yin. Although a sign of danger, the essence of the Abysmal can act as a guide for how to react to life's ups and downs, depending on the sincerity of the querent. If danger is entered upon subjectively, it will be by "foolhardiness or guile," therefore ending in disaster. However, if menace is treated objectively, it may constitute enlightenment. The text of the *I Ching* reveals: "Here the danger is external and we can escape it, like water from a ravine, if we behave correctly."

Kan also depicts "the heart" (the soul or the mind) "locked within the body," the light element secreted in the darkness. In Chinese philosophy, the heart was the seat of consciousness, akin, in Jungian terms, to the ego sitting at the center of consciousness. In the symbolic family of the Book of Changes, it portrays the middle son. The feminine receptive has obtained the middle line of the creative: thus Kan develops: "As an image it represents water, the water that comes from above and is in motion on earth as the streams and rivers, giving rise to all life on earth." Here, the Chinese scholars saw that if the feminine was not accepted it would be perilous.

The Oracle advises the reader on how to deal with peril, by emulating the qualities of water, just as a river plunges through a ravine, emerging safely on the other side, all the while staying fluid and true to its nature. So if one can remain sincere while tackling the veiled meaning of any dilemma with one's "heart," one can penetrate the source of the problem, finding a successful solution naturally.

Water often represents the unconscious in dreams, visions, and folklore: one does not see through to its depths—only, at best, a distorted reflection—until one takes the trouble to penetrate the surface and peer in. The answer always lies at the heart of the problem, because one encounters one's own unconscious projections, in the outer world, as fate. One must therefore deal with danger thoroughly in order to overcome its power, careful all the while not to become overexposed to the dark forces, making up a danger of their own.

Western Equivalent: Mercury—The Messenger and Trickster

This archetype has a "thousand faces," due to its blanket representation of the unconscious, ranging from the personification of the Devil to the messenger of the gods. In Western civilization, he first appears as Hermes Trismegistus, "thrice-greatest Hermes." This was the Greek name for the Egyptian god Thoth, who had a human body and the head either of an ibis-bird or of a baboon crowned with a crescent moon. He took his epithet, "thrice-greatest" from his attribute of straddling the worlds above and below the human sphere, as well as touching on the earth we know.

Adopted from the Greeks by Rome, Mercurius (our Mercury) maintained much of the same psychopompic and arcane qualities his Greek and Egyptian manifestations enjoyed. Later, the Islamic world developed the figure of Hermes Trismegistus further, elaborating on the thrice-incarnated archetype. Thoth/Hermes was also connected in Egyptian legend to Akhnukh, the biblical Enoch, known as Idris in Islam. He is considered the founder of philosophy and of the sciences, and is credited with the invention of writing, sewing, and various forms of divination.

There is a myth that Hermes built the Egyptian pyramids and hid at their core the secrets of alchemy on the so-called *Tabula Smaragdina*, preserving them from the Great Flood described in many world myths. This legend is an alchemical conundrum, a metaphor that Divine Wisdom, represented by the *Tabula*, is to be found in the unconscious. All the historical fuss over the pyramids is no more than a misapprehension of this basic concept. The Flood constitutes an excessive collective outpouring from the unconscious, manifesting itself through the collective as hysteria, war, famine, plague—in a word, global cataclysm. Beneath the surface of this occluding "flood," then, lie the pyramids as an extravagant projection of the inner Godhead or the Self.

Western alchemists adopted Mercury as "the Quicksilver" or watery messenger who helped or hindered adepts in their experiments. During his checkered history, Mercury has been identified with Christ, the herald of God complete with "fish nourishment": represented by the acrostic IXThYS (Greek for "fish," but also a term referring to the phrase "Jesus Christ, son of God, Savior"), this Christian concept is the Piscean food for the soul, drawn up from the waters' depths.

At the same time, Mercury/Hermes was connected with Lucifer. This name, derived from the Latin for "light bearer," originally referred to a being who enlightened the souls of men by redemption through sin or guilt. Fate as the tool of redemption as an unconscious content remains harmful in its projected state, until purified by reflection. This seems to be Nature's way of creating a cognizant destiny, explaining the ambivalent nature of the unconscious and its messenger, Mercury.

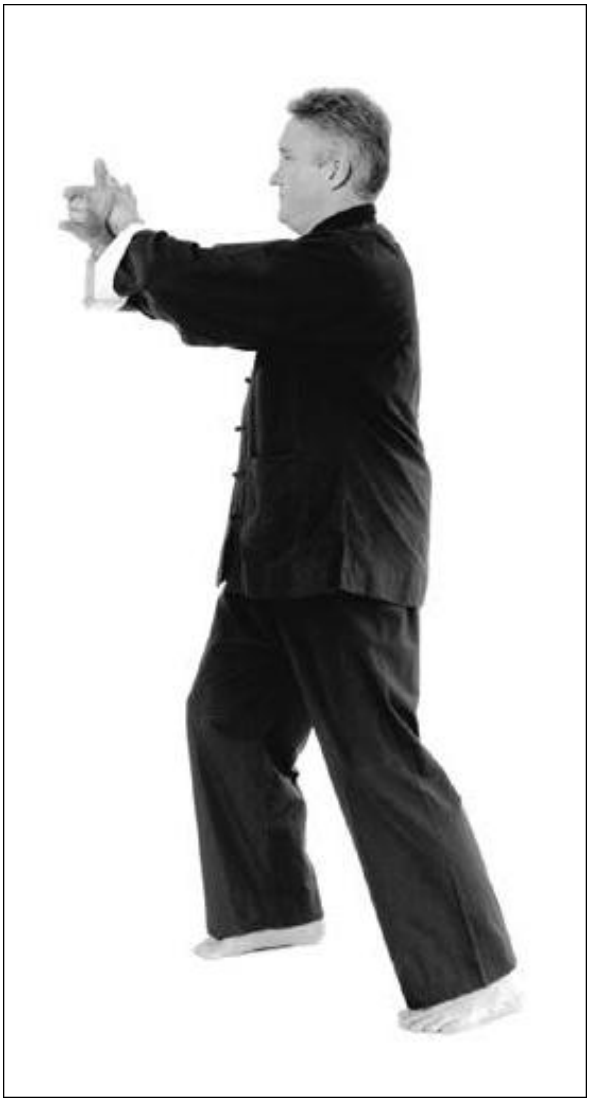
The healing aspect of Mercury carried the caduceus, the wand of the herald with its two intertwined snakes. This symbol has been adopted by tradition as the international symbol for medicine and the medical arts.

It was Carl Jung who uncovered that, in dreams, myths, folklore, and visualizations, water, oceans, rivers and the sea tend to symbolize the unconscious. For example, in a dream, a beach represents the mercurial border between two states of being, the land or shore being conscious reality and the nether regions representing the unconscious.

The late Dr. Marie-Louise Von Franz (d. 1998), a student of Jung's and a mythological analyst of great knowledge in her own right, once told a mutual colleague of a prediction that Jung had described to her in the 1950s. Jung foresaw that, around the dawn of the next millennium, mankind would enter an almost irreversible pact with the selfish, opportunistic side of human nature; this characteristic is the dark trickster aspect of the archetype of Mercury. Von Franz went on to declare that Jung's vision has now been fully engaged. Selfishness manifests itself today as the ever-rising wave of global chaos, a new flood to overwhelm humanity.

This situation stems from the blind or unconscious exploitation of human and natural resources, observable as war, poverty, pollution, and so on. However, Jung conjectured that the two fishes of the Piscean Aion would not crash into each other, thus giving us a chance that the human experience might continue. A general increase in awareness, with the growth of humane and environmental pressure groups worldwide, can serve to counter the negative effects of the chaotic deluge. Jung's remedy was simple: increasing consciousness in more people will lighten the collective load, opening the world to beneficent and enlightened energies and releasing it from the destructive tendencies of self-absorption.

Martial Posture: Chai—Press



Chai—Press, Deceive

Danger is an inevitable part of life, a fact that inspired the Tai Chi masters to prepare for meeting danger by creating a specific posture that represented this hazardous, clandestine aspect of existence. In the "Original Yang Form," this action is carried out with the left hand supporting and pressing the right wrist forward and upward. Chai (Ji in Pinyin spelling) in Chinese means "to squeeze, push against or press." The left hand, being the "sinister" yang energy, is shadowed by the yin of the right palm. In Latin, sinister simply meant "left," though it usually implied something dark or dangerous. In Chinese Pinyin, left is zuo, meaning also "odd, unorthodox or heretical."

Chai precedes Lui, thus the dark move of the water element springs from the preceding "earth principle." The posture is initiated with the palm of the left hand coupling with the inner join of the right wrist at the level of the Taimo. This is the "belt" meridian, connecting the front and back of the Tan Tien, which is in line with the kidney and bladder organs and their sphere of influence including the "water chi." The hands rise up as the weight is shifted from the rear left leg to the right, the joined hands leveling off in front of the face to align horizontally with the ears as opposite. In TCM, the kidneys and urinary bladder are linked to the hexagram Kan by virtue of their watery connection. Also, this energy influences the ears, which are generally the same shape and size of the kidneys, being the sense organs associated with kidney chi.

Therefore, this "water posture" conditions an awareness of danger, allowing one to cope with it in a positive way.

There are several postures involving the "hidden" hand techniques, such as Cloud Hands, Fist Under Elbow, and so forth; often these take the form of a "dummy" punch or feint. These in turn are practiced in Push Hands with a partner to create a familiarity with all the tricky possibilities of these forms. If handled as the *I Ching* advises, such practice reduces the perilous power of any impending danger.

TCM: Kidney/Urinary Bladder Organs & Meridians

Just as water bears enormous potential hidden in its structure (in the form of hydrogen, i.e., H2O), according to TCM the "kidneys" hold the pre-birth chi or jing, which, besides being the reproductive capability of a person, is also the source of the inner energy that supplies the whole organism.

This concept is marginally, anatomically incorrect, because in Western medicine the powerhouse of the body is to be found in the adrenal glands (latterly called the suprarenal glands), comprised of the adrenal medulla and the cortex. They are situated on the upper inner surface of each kidney. The adrenocortical cells secrete chemical derivatives from cholesterol—the major animal steroid, the athlete's elixir, and the "Holy Grail" of sporting prowess. As already mentioned, the adrenal cortex is capable of synthesizing all of the steroid hormones. This process is triggered by the hypothalamus and its control over the pituitary gland, by firing adrenocorticotrophic hormone, ACTH, to the adrenal cortex. This in turn produces the necessary hormones, in particular adrenaline, to be utilized by the body (this process is discussed in more detail in the Chapter Five).

So jing is in fact not "kidney essence," but actually "adrenal essence," which in Western medical terms would constitute the cathecholamines. As we have seen, these are the neurotransmitters of the central and sympathetic nervous systems. According to their Taoist associations, epinephrine (adrenaline) is yang, since it causes contraction, while norepinephrine (noradrenaline) is yin, thanks to its properties of dilation.

These hormones are in turn responsible for the male androgens, female estrogen, the sex hormones. Hence the Taoist maxim that "kidney essence" produces the generative force of the body, which is transmuted into chi.

In TCM, kidney and bladder chi, besides balancing the water level of the body, controls the emotions of fear and courage. Therefore, if the chi is weak, fear is experienced as the negative emotion of the kidney, accompanied by the physical manifestation of trembling like the rippling effect of water. Conversely, fear will reduce kidney function and bladder movement, and in extreme cases cause involuntary discharge of urine and so forth.

Kidney energy is responsible for the well-being of bones and joints. When this chi is weak or disturbed, it will cause aches and pains in the joints as well as making them more brittle and slowing down the healing of any part of the skeletal structure. Back pain, complete with pulled muscles and spasms, is due to weak kidney chi, because its brother organ, the bladder, and the flow of energy to and from the bladder meridian has been inhibited. This interferes with the energy of this channel, as it bifurcates along each side of the spine; thus, the area around this meridian will be weakened.

Reduced kidney chi has a detrimental effect on liver energy. In TCM, liver chi directly controls muscles and tendons. When the kidney, which works in tandem with the liver as the body's detoxifier, is overloaded, the liver becomes burdened and in turn reduces liver chi. The liver is governed by the element wood that is fed by the water element of the kidney. Therefore, when kidney chi is diminished, the flow of energy to the liver is relatively disturbed. This is why rheumatism and arthritis are closely linked (see Chapter Four—Section 2).

A simple way to invigorate and stimulate kidney essence is to gently tap the lower back on each side and around the Mingmen (page 37) with lightly clenched fists; this is particularly effective in the early morning. To alleviate lower back trouble, one can energize and free the area by tapping, as above, as well as gently rubbing up and down either side of the spine as far as one can reach, producing "friction" chi. Chi flows more easily near heat (for example, in the summer), and in the presence of heat it will flow more readily to the surface of the body. When the body is cold, or during winter, the chi moves more slowly and lies deeper in the body.

If pain is severe, the area can be massaged by another person, with an active rubbing balm or enlivening essential oil along the course of the bladder meridian and sore area, with the idea of activating the chi back along the channel. To help restore natural chi flow, a prostrate Chi Kung is advised, with hands placed on the Tan Tien; this should be accompanied by the reverse breathing, focusing "thought chi " up along the Dumo of the back and down the Renmo of the front in cycles of four (Chapter 5—Section 2). Always "park" the thought chi back at the Tan Tien by focusing it there with the mind's eye, accompanied by at least four breaths (Chapter 5—Sections 1a & 1b).

In TCM, kidney essence also generates and controls bone marrow, including the sea of marrow in the brain with its functional activity. Therefore, a deficiency of kidney essence can cause such symptoms as Alzheimer's disease, amnesia, tinnitus, dizziness, and also a loss of vigor, impotence, and even sterility, besides the obvious failure to control urination.

The above observations are latter-day, Chinese scientific modifications from *The Yellow Emperor's Treatise on Internal Medicine* (2400 BC). Yet Western medicine has made the same observations, in a more snapshot manner, showing that adrenaline effects the nervous system, occurs subjectively in humans through feelings of anxiety (especially fear), and increased mental alertness. It is also a precursor of the androgens that are anabolic, stimulating growth in the skeletal muscles and bone. Adrenaline also stimulates the production of red blood cells.

Another by-product of the adrenal glands is estrogen, which invigorates linear growth and skeletal maturation, besides manufacturing the hormones of reproduction. The steroid hormone, glucocorticoid, produced by the adrenal cortex from adrenocorticol, has an anti-inflammatory action, synthesized and prescribed for rheumatoid arthritis.

Although hormone treatments appear to be "good" science, they are temporary and can have severe side effects. These ailments could be treated more effectively by lightening the burden on the kidneys and the adrenals by simplifying one's diet, moving away from extremes of yin and yang food, and adjusting one's lifestyle.

As mentioned above, the ear is the sense organ in TCM attributed to the kidneys, since it is the same shape and size as those hard-working organs. The ears' color and shape can also serve as indication of the state of the kidneys: when overly red (i.e., yang), this may indicate a kidney infection and or that too much salt and animal protein is being ingested. In acupuncture, the ear is a curled-up microcosm of the whole body, an upside-down image of our fetal origins. The head is sited at the earlobe, while the tip of the ear corresponds to the lower extremities of the body and the limbs in general. Needles can be inserted in the ear to animate the chi of corresponding parts of the body, serving as a type of "oral reflexology."

The kidneys and the kidney chi function are impaired by the intake of excess yang, especially from salt and its derivatives, such as monosodium glutamate, as well as from chemical additives, acidic drinks and foods, drugs, red meat, and so on. The tandem organ of the liver is also burdened when the kidney is not working correctly, and vice versa. The liver is inhibited by excess yin, such as too much alcohol, spices, chemicals and sweet foodstuffs

Chi flow is cyclic through the course of the day. Bladder and kidney chi flow through their respective meridians from 3:00 p.m. to 5:00 p.m., and 5:00 p.m. to 7:00 p.m. (local solar time). The upshot of this is that practicing Chi Kung and Tai Chi between these times is beneficial for the chi and the internal organs. By contrast, the organs and their chi will be at their weakest between 3:00 a.m. and 7:00 a.m. It can still be very rewarding to practice at these times, as the morning chi is yang and protective, thus building anti-pathogenic chi that reinforces the immune system.

Amino Acid: Valine

Valine has four binary codes, allied to hexagrams in the *I Ching* : 7—the Army; 4—Youthful Folly; 59—Dispersion. All are linked, each hexagram containing Kan, the water trigram, at its base. Kan over Kan creates the Hexagram 29, the Abysmal, which is the forth hexagram associated with valine's four binary codes; 29, however, represents the foremost Chinese archetype of the four.

Valine is a branched chain amino acid (BCAA), essential for life, along with its counterparts, leucine and isoleucine. These are called the stress hormones and, in Western medical practices, have many useful applications because the body requires more of them during stress, surgery, trauma, infections, cirrhosis, fever, and starvation.

Dr. Braverman admits that the BCAAs have not been fully evaluated by science. Even so, the peculiar medical similarities continue, as valine is one of the stress amino acids. While adrenaline is the stress hormone from the kidney/adrenal complex, valine has other allied qualities, as it assists the kidneys to balance the acid status of the body, most importantly raising blood levels.

A low valine content has been found in patients suffering from depression, and a deficiency of valine and other BCAAs is also found in persons with neurological defects having low levels of BCAAs including valine. BCAAs may be important neurotransmitters in the treatment of such diseases as Huntingdon's chorea. This neurological complaint has symptoms of involuntary movements of the head, face and limbs similar to Parkinson's disease, as well as that disease's accompanying onslaught of dementia; all sufferers of Huntingdon's chorea have low levels of valine and the other BCAAs. This may be caused by a malfunction of the basal ganglia, which in TCM are connected to and stimulated by the chi flowing through the Jamen Gate (GV.15) near the base of the hairline on the back of the neck, the Bahui (GV.20) on the crown of the head, and the Yintang, the third eye point (GV.24.5). These points are stimulated and fed by the kidney essence.

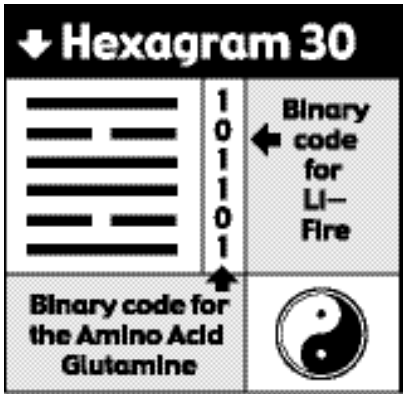
BCAAs, including valine, are anabolic and body-building. Dr. Braverman closes his chapter on BCAAs by describing how useful they are as producers of energy under many kinds of severe stress, such as trauma, surgery, liver failure, infection, fever, starvation, muscle training, and weight lifting.

To sum up, it is clear not only that the binary code of this amino acid and the water hexagram are connected, but that the TCM view of the kidneys, the Tai Chi technique, and the Western archetype are also all linked by the foregoing scientific and historical criteria.

4.

Chinese Archetype: Li—The Clinging, Fire
Western Equivalent: Apollo/Helios
Martial Posture: An—Push
TCM: Heart/Small Intestine Organs & Meridians
Amino Acid: Glutamine

Chinese Archetype: Li—The Clinging, Fire



Hexagram 30 is made up of the two trigrams that signify the archetypal element of fire. The middle, empty lines of each trigram are the symbol of the receptive surrounded by the active yang lines of the creative.

The trigram of fire allies itself to the middle daughter in *I Ching* lore, representing the tactile emotion of clinging to something or somebody. Flame needs some other object in order to become fire. The empty line also represents the yin of oxygen, which is the medium that fire needs to manifest itself. Thus yang light is created from yin air, while clinging to another object. Fire has an upward tendency, opposing the downward motion of water, and in this way it acts as the glowing radiance of Mother Nature herself. This trigram is also indicative of an eye, the empty space being the symbolic space where the organ of sight is situated, as well as the emptiness in which vision occurs within the eye's orbit.

For the Chinese scholars of the *I Ching*, Hexagram 30 indicated a higher consciousness and clarity, shedding light onto the dark problems of existence, enabling the enlightened to see the natural path for the individual and the collective. Meanwhile, in Taoist alchemy fire symbolized the mind's light, which in the uninitiated remained simply "in the mind," with the eye as its visual medium to sense the external world of light. But for the adept, there existed an inner eye that could behold the hidden universe within.

Such a concept embraces the Jungian function of intuition, which is the organ of perception in the time-space void of the Unconscious. When the mind's eye—the I— is trained through Chi Kung, meditation, and Tai Chi, it is lowered to the level of the Tan Tien (Fig. 10), below the water energy of the kidney/adrenal essence, just as fire transforms water into steam. The kidney/adrenal essence, jing, is

converted into cognizant chi by the enlightenment of Li, centered as it is at the sacral plexus, the Chihoi (CV.6). This "conscious" chi can be stored, circulated, and cycled around the mind and body in various ways, depending on the aim and ability of the practitioner.

The Western Equivalent: Apollo

We have already observed the powerful mythic influence the sun has had on early humanity. There are many "sun gods" derived the ancient Hellenic world alone, Apollo being the one whose name took on the attributes of all the others in late Antiquity. He had many "brothers," like *Helios*, who rode across the sky in his fiery chariot to bring light every day to mortals. In Roman mythology, he became Sol, which we have already seen is the origin of our word "solar." Sol's name can also be linked with *salus*, the Latin word for salt; both contain the very yang power of contraction.

As the Romans expanded their empire, knowledge of their gods and the god of the peoples they had conquered spread across the ancient world. All of the sun god archetypes—whether from the Mediterranean, North Africa, or Central Europe—began to merge through religious syncretism, collapsing ultimately into the singular deity, Apollo, who took on the now uncontested role of sun god. Standing for purity and enlightened behavior, Apollo was a central fixture of ancient paganism . . . until Christianity spread from its foothold in the Middle East and offered the Roman Empire a new sun deity in the form of Jesus. From this early association with pagan sun gods come paintings depicting the new Savior and his associates with golden halos around their heads (much as Apollo and his "brothers" had been depicted not long before); the tradition was carried on when any later Christian saints or holy person was shown in art. The term halo, having been derived from the Greek, means "disk of the sun," further evidence that the tradition of holy people "glowing" derives from ancient sun worship.

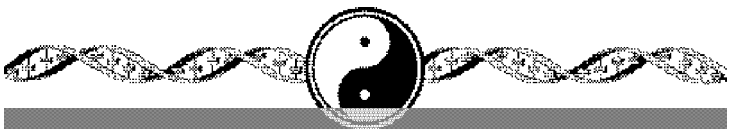
Another Greek myth tells that Apollo left his birthplace on the isle of Delos and slew Python, the dragon that guarded a mountain cave on the Greek mainland. After his victory over the dragon, Apollo established the most famous oracle in Antiquity in the mountains near the cave, at Delphi.

Jung had inscribed above his front door in Zürich the Latin inscription from the Delphic Oracle, *"Vocatus Atque Non Vocatus Deus Aderit,"* which means "Called or Not Called, God is Always Present." A god that is not always seen but always felt is one way to conceive of the inner light residing in the unconscious.

The most daring fire god of Ancient Greece was surely the Titan, Prometheus, whose name means "forethinker." It was Prometheus who stole the secret of fire from Mount Olympus to give to mortals. Zeus was so incensed by this sacrilege that he fashioned a virgin with the irresistible beauty of a goddess. Called Pandora (literally "all gifts"), the gods put lies in her mouth and perfidy in her heart, in order to wreak destruction upon mankind.

Prometheus's younger brother Epimetheus, the "afterthinker," fell blindly in love with Pandora despite the pleadings of his older, wiser sibling. Prometheus had realized she was part of the gods' plot to plague the world. Epimetheus, with his misguided love, sprang Zeus's feminine trap of revenge, allowing her to open the fateful jar (known as "Pandora's Box"), only to release all the evils—war, famine, greed, destruction, and pestilence—upon the world. All that remained for mankind to cling to was hope, which remained inside the vessel.

Following this unleashing of evil into the world, Zeus chained Prometheus to Mt. Caucasus, where in the hours of light an eagle devoured his liver; at night the organ regrew, ready to be rent from the Titan's body the following day. Prometheus was set free after thirty years, after he claimed that he held the secret of Zeus's survival. After Zeus relented, Hercules was sent to kill the eagle and free Prometheus. The Titan informed Zeus of his prophecy: whoever sired a son with the beautiful Thetis (a sea goddess who had caught the Olympian god's eye), the child would be mightier than his father. Hearing this warning, Zeus left off his blind pursuit of Thetis. Instead, she married the mortal Peleus, king of Thessaly, and gave birth to Achilles. Had Zeus not heard the words of Prometheus, he surely would have been dethroned.



From these mythic cycles, we can see that our Greek forebears had the notion that man had become partly divine after receiving the secret of fire (i.e., consciousness) from the gods; but this secret also held the key to their survival. It seems, more than ever, that the destructive contents of Pandora's jar have been dispersed wider than ever across the globe today.

However, if mankind can harness the "fire" of his psyche, through careful reflection, it can not only save civilization from destruction, but also the experiment of consciousness that seems to be the Creator's aim for human existence, accidental or not.

Martial Posture: An—Push

An—Push Upward, Raise

The "Push" sequence in Lan Ch'iao Wei has two parts: the yin inward move, which is the preparatory motion that acts like oxygen to intensify the flame of the yang's forward and upward action. This "fire" move has been integrated into many forms of Chinese martial arts, evident particularly in the "Fire Fist" of Wu Hsing I, where both fists are driven upward, the yang "pounding" fist aimed at the heart region of "fire" (see chapter 5). This move from the Five Element Fist is akin to Fair Lady Weaves Her Shuttles, from the Original Yang Style of Tai Chi Chuan.

These moves are performed in such a way as to align the horizontal influence of the two linked meridians of the heart and the small intestine. The hands separate, palms facing downwards, following on from the water posture of Chai in the series Grasp Bird's Tail, at the same level as the eyes; this is the terminus of the small intestine channel, (SI.17–18). Then the hands withdraw slightly down and back, towards the body in line with the heart region, in a slight curve; here the yin move changes into its forward, upward yang aspect. The forward position finishes with the hands, palms facing forward, having described an upward and forward arc, the tips of the little fingers (the terminus of the heart meridian and the beginning of the small intestine channel, H.11 & SI.1). Following this, the posture of Push is completed with the hands extended outward, aligned in a horizontal plane with the eyes level with acupoints (SI.17–18).

The martial intention of this posture is to uproot an opponent by deflecting the incoming force. Initially, by absorbing and adhering to the blow, the motion uses a yin, inward and upward arc, then returning the power of the assault back on to the assailant in a "sticking," forward and upward fashion. Push displaces an attack, creating distance, giving the defender time to clarify the situation. If a blow is deflected in this way, the Tai Chi maxim of "one ounce deflecting a thousand pounds" is revealed in all its truth. From this can be observed that, the harder the attack (which is absorbed by the inward arc), the greater the deflection back onto the attacker with the outward arc. This action also uproots the opponent's balance with the forward, upward sticking quality of the "internal fire" potency of Tai Chi.

Such methods can only be carried out successfully if one maintains the centering principles of Tai Chi, keeping and controlling the chi at the Tan Tien and employing the Tai Chi method of "moving the chi with the mind that moves the body." This technique is assimilated in Fair Lady Weaves Her Shuttles, Sideways Push, Brush Knee and Twist Step, Step Forward to Form Seven Stars, Repulse Monkey, and so on.

Although the dark side of Tai Chi Chuan adopted the science of "acupuncture" boxing for negative purposes, every yin has a yang aspect, every darkness is mitigated by its relative lightness. So when the "thought chi" is directed in the Tai Chi form using "internal" principles— removed from the self- defense applications to be used against an opponent—the shadow boxing ideation will also stimulate and balance the chi of the relative organs and meridians of the practitioner.

This knowledge can also be adapted to heal blockages and imbalances of chi in the sick or injured, returning the flow of chi to its normal rhythm. In this case, this posture enlivens and balances the energy of the heart, small intestine, pericardium and triple heater meridians and their allied functions to the organs.

TCM: Heart/Small Intestine Organs & Meridians

The Chinese doctors of past ages were well aware of the heart's central function as the circulation pump for the body, responsible for the arteries and veins, as early as the middle of the second millennium BC. They appear to have understood this circulation principle besides the heart's other TCM-related attributes. It took some two thousand years before this same information was discovered (officially) in the West, by the English doctor William Harvey (1578–1657).

Dr. Stephen Chang, M.D., states that the Chinese surgeons carried out successful heart surgery, under herbal anesthesia, about three thousand years ago. However, they found it to be an insufficient treatment, not dealing with the cause of the disease itself. They preferred to heal their patients naturally, and non-invasively, a technique that proved more effectual for the long term.

In TCM, the condition of the heart is displayed by the nose and the tongue. For example, if the tip of the nose has a split, this reveals that the chambers of the heart are out of harmony and are under strain. An overly red tongue indicates circulation problems of the heart function. The shape and color of the face is related to this vital organ as well, and if one's face is persistently very red, this means that the heart is under stress due to excess yang activity or food.

These principles are based on the ancient Chinese observation of fractal physiognomy, the basis of which is the principle that a microcosm reflects a macrocosm in miniature. Over the millennia, Chinese medical practitioners noted that the chi of the viscera and associated energy channels had corresponding areas

that manifested on the face. This observation led them to the conclusion that internal disease was affecting the face's color and shape, making one's malady "as plain as the nose on one's face," as it were.

The information available from such diagnoses was useful for the martial exponents of Tai Chi, both in healing and in defending themselves. This meant they could recognize any organ or chi weaknesses in an opponent that might affect their potential ability in battle. These might foretell possible irrational or imprecise responses from their adversary, providing a chink in their opponent's psychic and physical armor.

In Chinese philosophy, the heart is connected with consciousness, mental alertness, and laughter. When a person is inclined to laugh excessively it can mean there is an excess of chi in the heart and its meridian, the laughter being a physical method of expelling the overload. Conversely, if one lacks the ability to laugh, heart chi is at a low ebb. The fiery properties of this amazing circulator were traditionally exploited in Taoist alchemy and meditation. *The Huang Ti Nei Ching* states that "when the heart is overburdened, the body will have a scorched smell and bitter tastes are tonifying."

The season relating to the heart is mid-summer, and its diurnal peak is at midday. Sweat is the fluid of the heart. The nei ching goes on to tell us that when one is stressed, in addition to palpitation and acceleration of pulse rate, there is an increase of perspiration. Often before death the moribund person is dripping with sweat, indicative of the collapse of the yang chi of the heart. The yangizing healthy effects of saunas and steam baths exploit this tendency of the "fluid" of the heart, thus accelerating the cleansing of the body's toxins with the induced perspiration from the "Fire" principle. Sweat lodges have been used throughout history by all manner of peoples to cleanse body and ease the soul.

The Yellow Emperor's Treatise continues with this theme, describing the small intestine as the yang brother to its sister, the heart; its purpose is to separate the pure from the impure. The impurity, waste, is fed to the large intestine and the kidneys, with the nutrients supplied to the spleen and pancreas. The Tan Tien is sited in the region of the small intestine, which in Western and Traditional Chinese medicine is the main organ of nutritional absorption for the functions of the body. These functions are enhanced by the storage and presence of chi in this area of the Tan Tien.

An example of this are the nearly seven meters of small intestine in the body. Notwithstanding its only three to four centimeters'width across, the small intestine has an absorptive area of 4500 square meters, connected to the liver, spleen, and several other organs of the viscera. Its essential activity is assisted by the physical action of reverse breathing, which invigorates and massages the viscera (especially the small intestine). Additionally, this organ functions as the storage area of surplus chi.

Amino Acid: Glutamine

Dr. Braverman introduces glutamine, along with glutamic acid and gamma-aminobutyric acid, as substances vital for the energy and smooth running of brain reactions. Their functions are so interwoven as a kind of metabolic teamwork that Braverman has called them "the three musketeers," though they are technically known as the glutamate amino acids. They are non-essential amino acids, as they can be synthesized by the body.

Glutamine is a neurotransmitter, and is the only amino acid to pass the blood–brain barrier, acting as a major fuel source for the brain as well as for the entire body. It is concentrated in the blood three to four times more than any other amino acid and ten to fifteen times more in the cerebro-spinal fluid than in the blood. This amino acid acts not only as an energy source, but also is a detoxifier of ammonia from the brain, also converting glutamic acid back to glutamine. A chemically flexible substance, glutamine can be formed from glutamic acid, and glutamic acid in turn can be formed from glutamine. Hence the musketeer analogy, "one for and all for one."

Carl Pfeiffer, M.D., Ph.D., has found glutamine effective in treating various forms of decreased mental performance. Glutamine has also been found to raise I.Q. and memory, ease depression and even help in some cases of split personality and senility.

Ironically, monosodium glutamate (MSG) has been used for at least a thousand years as a flavor enhancement in Chinese cuisine. In its natural form it is a by-product of seaweed, which is readily converted into glutamine and glutamic acid. It seems yet again this is proof that the Chinese understood food to be worthwhile as much for medicine as for nutrition.

Natural MSG, in the right proportions, not only improves the flavor of foods, but is a fuel supplement for the brain. Unfortunately, modern-day, industrially produced MSG (now used almost exclusively in most restaurants) is harmful and can cause kidney trouble, seizures, nausea, headaches, thirst, depression, weakness, blurred vision, increased heart output, among other disorders. These symptoms are sometimes referred to as "Chinese Restaurant Syndrome" in the U.S. High doses of MSG can cause damage to all brain structures in infants. "Chemical" soy sauces contain high quantities of MSG as well, and should be avoided.

Oddly enough, the Chinese who eat MSG do not get Chinese Restaurant Syndrome often. This is probably because they generally eat food with less additives in relation to the Western eater of "junk food." The Chinese restaurant, featuring dishes more strongly spiced with MSG, may provide the equivalent of an overload. Many foodstuffs from supermarkets and fast food outlets besides Chinese restaurants contain MSG. Usually, the careful consumer can find it listed on nutrition labels (the European Standard formula on food labels is "E621").

Another use for glutamine discovered by American medics was that this substance can help control alcohol addiction. Initial studies have shown that glutamine simply reduces a person's desire for alcohol. This is intriguing, especially when we learn that Carl Jung realized the "fiery spirit" described by Western alchemists as trapped in the bottle—i.e., alcohol—was just a poor substitute for the eternal fire of spirituality, the Self. The loss of access to the true source of spirit causes dependence in addicts.

Such dependence and substitution of superior sources with inferior ones is evident today in the overall waywardness shown in the behavior of the world's material societies. This loss of soul, in the form of rank individualism, has cut us off from having meaningful relationships with our fellow human beings and animals, and has led to a general disrespect for the environment. All of these qualities are the result of becoming disconnected from the inner truth of the Unconscious.

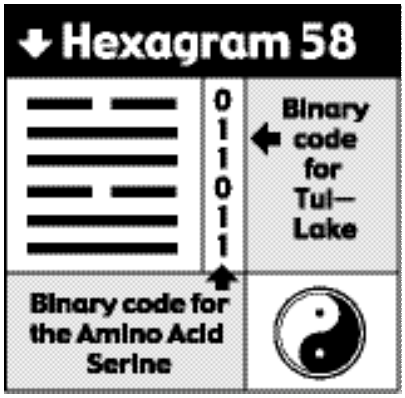
This situation has itself caused the growing interest in artificial respite, sought from a bottle, from magic powders like Ecstasy, and so forth. It is not surprising that drug producers have dubbed one of their most popular products with this name: the word "ecstasy" is derived from the Greek, ekstasis, which the early Christian mystics experienced as an exalted state of rapture from direct encounters with the Holy Ghost. (A parallel etymological connection with this discussion is the origin of "ghost," an Old High German term—gheist—for spirit.). For all the noise popular culture has made in the last four decades about "reaching Nirvana" through medication, while under the influence of drugs or alcohol—or for that matter, any mind-altering substance or state—one achieves only a synthetic connection to the Unconscious that is temporary and generally meaningless.

When the scholars of the *I Ching* identified fire within the yin-yang code, I doubt they could have ever guessed that it would take 4500 years for it to be "reinvented" by Western science. The Taoist fire principle has the same binary code as glutamine, as contained in the Crick and Watson DNA sequence. Both scientifically and spiritually, each bears kindred associations such as links to awareness and consciousness, the "flames" of the soul in true ecstasy or the "firing" of glutamines within the rapid workings of the human brain.

5.

Chinese Archetype: Tui—The Joyous, Lake
The Western Equivalent: Aquarius—The Water Carrier
Martial Posture: Chou—Elbow Stroke
TCM: Lung /Large Intestine Organs & Meridians
Amino Acid: Serine

Chinese Archetype: Tui— The Joyous, Lake



The hexagram of the Lake symbolizes an enclosure of a life-giving essential— in this case, water. When conserved, water creates joy, but if recklessly misused it will dry up, causing misery. The associations linked to this hexagram by the I Ching can appear remote, for it associates Tui with sheep, autumn, the element metal, the lungs, the youngest daughter, and a sorceress. Sheep or goats share the same Chinese character, both having open horns that are linked by virtue of the open upper part of the trigram of the Lake. The Joyous also represents the open cavity of the mouth, particularly a human one. In the later heaven sequence of the trigrams, Tui sits in the west, representing autumn and its element of metal, which is responsible for the chi of the lungs and the large intestine in TCM.

Just as in Western alchemy, it is not the superficial meaning of a formula that is salient, but its underlying symbolism. The sorceress is the “witch” who can “see” things that others do not see and issue the meaning from her open mouth. Only a sorceress would dare speak of such matters openly in Chinese culture, hence the connection. Also, the West is the place of the setting sun and the darkness of the Underworld, where the concealed truth lies hidden. The harvest is reaped in autumn, the fruit bursting forth from Mother Nature, bringing pleasure to those who sowed their seeds at the proper time. The symbol of the Joyous Lake therefore represents both physical and spiritual bounty.

Western Equivalent: Aquarius—The Water Carrier

Astrologically, Aquarius (from the Latin, “water bearer”) is popularly accepted as the eleventh sign of the Zodiac, considered as governing the period about January 20 to about February 18. Its representation, as a person pouring a stream of water out of a jug, probably came about in ancient times because the rising of Aquarius coincided in the Middle East with the season of rain and floods. In astronomy, Aquarius is the zodiacal constellation lying between Capricorn and Pisces, at about 23 hours right ascension. This constellation lacks any striking features, the brightest stars being only of the third magnitude.

The myth of Aquarius was by all accounts derived from the Greek legend of Ganymede (“rejoicing in virility”). He was such a beautiful Trojan youth that Zeus, taking the form of an eagle, kidnapped the lad to become his “cupbearer,” to serve the chief Olympian deity with wine and pleasure. This was a position of great trust and honor among the gods,. Later, Aquarius appeared in the medieval Tarot as the card of Temperance, the controller of emotions and energy depicted as a youth pouring water from a jug into a lake.

Some occult scholars claim that the Tarot cards were conceived by the Cathars, a Gnostic Manichaean sect rooted in Bulgaria, whose followers believed that there were both good and evil forces in the world, and that both should be recognized equally. They were seen as heretics by the orthodox doctrine of their day, because evil, according to the ruling Christian magnates, was unquestionably the result of an absence of good. The Cathars became established in southern France, based around Carcassonne. Their teachings and order were snuffed out by a bloody crusade, unleashed upon them by a Papal Edict and carried out by a cruel Teutonic knight, Simon de Montford. He besieged the alleged heretics, driving the few remaining survivors underground after destroying their spectacular mountain enclaves. One legend of Carcassonne reveals how lofty its walls were. During the siege, a woman threw an apple from the massive ramparts of the castle town, onto the besieging army below. So great was the distance it fell, when it landed, hitting Simon de Montford on the head, the apple killed him outright.

The Tarot de Marseilles came from the area that was influenced by the Cathars, and, although some version of the pack was undoubtedly used by the Cathars themselves, it is more likely that its origins are much older. There is compelling evidence to suggest that Tarot evolved from the Kabbalah, the Jewish mystical tradition based on an anthropomorphic Tree of Life and the ascension of the human spirit to a meeting with the Creator. Certain arcane aspects of the Tarot have also been associated with secret brotherhoods throughout history, including Freemasonry and Rosicrucianism.

The time it takes the Earth to pass, in turn, through the influence of each of the twelve signs of the Zodiac in its orbit around the heavens is called the "Great or Platonic Year," a period of approximately 25,000 years. It is curious that the "Platonic months," being one twelfth of the "Great Year"—about 2,125 years in duration— are psychologically and physically so close to the astrological associations attached with each of these aions. For example, almost two thousand years ago, the end of the Aion of the Ram or Lamb was heralded by the beginning of the Christian era, with the sacrificial crucifixion of the "Lamb of God." This inaugurated the age of Pisces, the Aion of the Two Fishes.

As we have seen, the heralding of the age of Pisces and the dawn of the Christian era is aptly demonstrated in the manifestation of the water principle in the personality of the "Fisher of Men," the Christ. Particularly poignant in this regard is his feeding of the 5,000 with the metaphysical contents of his "Sermon on the Mount." The fishes and loaves represent the miraculous sustenance from the invisible side of Nature, not the literal produce from water or land. These fishes were metaphors for the ideas, inspirations, and revelations from this symbolic medium of Mother Nature. They represented the unconscious nourishment to be aired in time and space by the conscious, "making" aspect of the psyche.

The first half of the Piscean Age was attributed to the Christ, and the "good" side of the deity with the last thousand years, taking us to the end of the millennium in the year 2000. This epochal duality was predicted by many, including St. John of the Revelation and Nostradamus, both authors revealing that the second millennium would bring the evil and chaos of the Antichrist to the world. Perhaps these mystics saw the future more accurately than is comfortable, as we witness the results of "marketplace" atrocities.

Many religions carry out cleansing or initiation rituals in water. For Christians, this takes place in the *piscina,* the "place of fishes" where one is given the possibility of becoming free of sin and reborn immortal in the bosom of the Christ. This archetype is also encapsulated in the Hindu tradition by the God Vishnu whose lower half was a fish. Still today Hindus place a golden fish in a bowl of a water, on the twelfth day of the first month of the year of the Vedic calendar. This reverential act is performed in order to pay homage to Vishnu, the god who saved Manu, the first human male of Indian mythology, from the Flood. The Anglo-

Saxon word man is derived from Manu, through the Germanic culture that ultimately derives its language from Sanskrit. The *Tai Chi Tu* is also referred to in Chinese as the double fish diagram, depicting the two antagonistic yet complementary forces of Nature. The dark element is really only a state of unconsciousness, not a true adversary.

Now, in the Age of Aquarius (as Marie-Louise Von Franz echoed from Zürich), we need to conserve and encapsulate this source of inspiration from the unconscious realms, as it is so often depicted in religions, dreams, fairytales, and myths as sea, lakes, water, and so forth. Even the mother of the Christian God, Maria, owes her name to *mare*, the Latin word meaning "sea." With all this in mind, it seems an appropriate time for this fluid sustenance to be contained at last in the vessel of our conscious minds.

The task, though Herculean, is to support the collective by pleasantly fulfilling our social duties, while at the same time continuing the process of individuation. This can be likened to Lao Tzu's observation that the most effective way to influence others benevolently is by the quiet, hidden influence of the ideal ruler: "The best of all rulers is but a shadowy presence to his subjects."

Carl Jung was at pains to point out that the unconscious is always projected outwardly, in its dark or negative form, onto matter or people, until it is made conscious by reflection. This reflection will marry the two halves of the conscious and the unconscious elements together, preventing the negative outpourings due to imbalance. Thus, we find the means for generating the energy contained in the vessel of our psyche.

Dr. Jung also realized it was naïve to try and change the outer world by misguided personal crusades. More efficacious by far was reflection on the contents of the inner sphere, from which point one might take appropriate action. This introspection would also have more of an effect on the outer, by distilling a pool of knowledge out of the figurative water of the collective unconscious. These heroic and generally unnoticed acts would relieve some of the pressure of collective projections.

Can it be coincidence that, at the dawn of the Age of Aquarius—when we have the ability and technology to use and enjoy water properly—we are wasting and polluting more with each passing day? Maybe this is because we have turned away from the inner "water" of the unconscious, and now project negatively onto the outer representations produced by Mother Nature; this includes the very water we all depend on, yet treat so irresponsibly.

Potable water is in short supply all over the world due to increasing populations and pollution, creating a desperate need for this vital resource to be conserved.. Therefore, it is time to imbibe and contain the essence of the Water Bearer by reflecting more on our actions and taking heed of the inner world, in order to continue the future enjoyment of life on this planet.

Martial Posture: Chou—Elbow Stroke

At first it may seem odd that the "elbow stroke" or strike is linked to the trigram Tui, the Joyous, but one can understand this association when one understands more fully the underlying archetype and its interpretation. The blow from an elbow must be a controlled strike in a limited space, allying itself to the trigram of the Lake. This is depicted in the I *Ching* as an empty or confined space. The trigram is topped by a yin line, sitting on the inner, hidden force of the enclosed power like the short sharp blow of an elbow, represented by the two lower yang lines.

Chou—Elbow Stroke, Contain

In TCM, chi is full and clearly yin or yang at the elbow, and as the chi flows down the arm away from the elbow, *chi hua*, "chi changing," occurs. Chi in this area transforms from yang to yin or vice versa as the chi ascends from the hand up to the elbow. The chi on the yang, firm side of the arm is 100% yang from the shoulder to the elbow. When the chi descends the arm towards the hand, it changes from a yang to yin state: the further from the elbow it flows, the more yin it becomes. It reaches its cusp at the fingertips, just as day becomes night. Thereafter, the chi starts its upward journey towards the body, achieving its 100% yin status at the elbow, on the inner side of the arm.

This human chi hua process has several advantages. In particular, it gives a human being extreme dexterity and sensitivity in the hands and fingertips because of the balancing mixture of yin and yang chi.

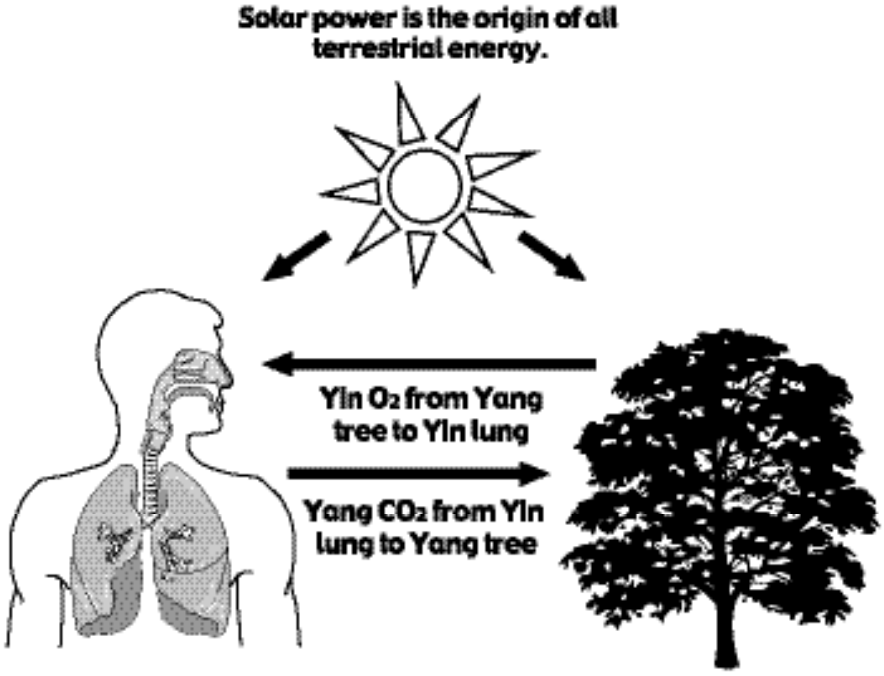
This enclosed potential gives the elbow great chi power in both its yin and yang aspects, either to defend or attack, but as the elbow is limited by its reach, this type of strike is only useful if held in check, just as water is held in a lake. If the energy is spilt by overreaching, disaster will result. Thus, if the power of the elbow is harnessed—as one would contain the precious contents of the lake—joy is retained.

In a martial sense, the elbow is a powerful tool, especially when coupled with jing chi. But if one tries to extend beyond the elbow's natural reach, the edge will be lost and failure will result. The above criteria, both physical and mental (as in all the internal moves) must be absorbed and understood by the exponent before this powerful strike can be executed smoothly and without warning. The result is a short, sharp, lethal blow.

This move is concealed in many of the “family” style postures, such as Hui Shou, Tan Peng, Pai Hao Liang Chih, Chin Pu Pan Lan Chui, Sub Chi Shou, and many more mainly practiced in Ta Lui. The Lake in TCM relates to the Chinese element metal. Therefore, if the move is performed correctly, it enhances lung and large intestine chi.

TCM: Lung/Large Intestine Organs & Meridians

A lake is constantly filled and emptied of its precious fluid by the forces of Nature, for the benefit of all, just as the lungs draw in oxygen and release carbon dioxide for the well-being of the body. A lung is like an inverted tree, being yin in relation to the yang tree.



The Lung is a yin organ, being like an inverted tree accepting the vital O_2 and post birth essence of the Sun.

The Body expels the yang CO_2 which is food for, and processed by nature.

This is a classic case of the harmonious law of opposites in action, rarely appreciated, now often abused.

The lung is adversely effected by a variety of airborne irritants; smoking serves as the popular demon attaching itself to our lungs at the moment. Originally the leaves of the tobacco plant from the Americas were meant for ritual use. This aromatic shrub, after being dried and rubbed, was burnt in a long cooling pipe. This ceremonial act represented the transformation of matter, the fruits of the Earth, into spirit, with the smoke being taken into the body in reverence to Creation, then released to the heavens in a reverential manner.

We can thank our buccaneering forebears during Elizabethan times for our misconceived use of tobacco. When Sir Walter Raleigh brought the first tobacco leaves back to Europe, the act altered the effects and purpose of the plant and its ritual smoke; as a narcotic novelty, the tobacco plant became the capstone of a trade of exploitation. This is where the present misguided nicotine addiction began—the rest is history.

The hot yang smoke on this yin organ of the lungs, coupled with the chemical content of today's tobacco, makes smoking especially harmful. Yet, a greater danger lies in the overall cocktail of chemicals taken in from food and water supplies, blended with the adverse effects of inhaling poor quality air. Modern tobacco serves as the final nail in the coffin, but it is certainly not the sole cause of ill health and death. The proof of this is the increased incidences of asthma and respiratory diseases among young and old alike, whether exposed directly to tobacco smoke or not. All the same, excessive smoking at whatever period in history was and would be detrimental to the lungs, and should be avoided.

The color associated with the lung is white. People who have respiratory diseases tend to have a white pallor and even a metallic smell about them.

The yang side of this pair in TCM is the large intestine, the bowel, which is where the refuse of the body is processed. A poor diet will exacerbate any harm to the bowel, especially if the diet lacks natural whole grain food. Such a deficiency results in constipation, irritable bowel syndrome, and severe illnesses like colon cancers. In TCM the chi of the lung and colon is also responsible for the skin and body hair. This connection is probably the reason for the dramatic increase in skin cancer, as the bowel is clogged up with industrialized foodstuffs, further aggravated by the increase in ultraviolet radiation. If the large intestine is performing under par, it will effect the chi of the lung and vice versa. Reverse breathing will stimulate this area as well as increasing lung capacity.

At 3:00 a.m. (local solar time) the chi circulates from the liver channel to the lung meridian, starting at Lung (pt.1), at the hollow of the front of the shoulder where it meets the arm. The chi flows down from this point along the inside of the arm to its terminus on the inner edge of the thumb where the nail meets the skin. Then at 5:00 a.m. the chi flows into the index finger, for its return journey, up towards the body along the outer yang side of the arm, finishing on the cheek, halfway up and next to the nose.

The condition of lung chi is displayed by the size and shape of the nostrils. For example, if the right nostril is tight, it means that the right lung is performing under par. If one sleeps regularly, after 7:00 a.m. in the morning (i.e., when the chi leaves the large intestine meridian to energize the stomach channel), the lung and its chi will be disturbed. This is in fact the most suitable time to evacuate the bowels preparing the digestive system for the new sustenance of the day, before the chi enters the stomach channel. The color of the feces is another guide to one's health: when hard and/or dark, the diet is too yang; when stools are loose and/or pale, the digestion has been yinnized. Extremes or disharmony of yin and yang chi causes all illness.

Performing Tai Chi or Chi Kung in the early morning is excellent for the lungs and their chi, whenever and wherever the air is clean. The lung protects the chi of the skin and membranes, and therefore responds to the purity of the ambient atmosphere. When lung chi is full and clear, it conserves and builds the yang, anti-pathogenic chi, sealing the body into a healthy sphere.

In TCM, pathogens not only enter the body by way of the mouth and nose, but also through the skin and membranes. "Bad" chi can enter into the body in this way as well. Touch healing, for example, is used to clear such bad chi, just as the "poisoned hand" (called dim mak) can be used to interfere with an opponent's chi through various meridians and organs.

These concepts have been better understood in the West with the advent of modern science, as we have seen throughout this book. Using Kirlian, infrared, and X-ray photography scanning technology, Western science has shown that energy at certain wavelengths can pass through the skin into the body. Also, these techniques have proven that radioactive material and chemicals can enter the body by way of the skin. The condition of the skin is dependent on the quality of lung chi. Mobile phones, microwave ovens, power cables, among many other modern conveniences, can also adversely effect this type of chi.

The emotions that are controlled by lung chi are perceived in TCM as compassion, in its clear state, and as sadness when it is unbalanced, accompanied by the sounds of sighing or weeping, respectively. If one has a tendency to cry, lung chi will be damaged or will be found to be too yin.

If you live in a city or town, always try and find time to do breathing exercises near trees or in a natural pollution-free zone, in order to detoxify and oxygenate the body. Depending on time and space, try to follow some of the guidelines outlined in Chapter Five. These methods will help extract and absorb "post-birth chi" from natural environments for later use. They are useful for recharging and storing this energy in the Tan Tien, which operates like a battery. Both inner and outer breath interrelate and are vital—without them, one would be dead in seconds.

Amino Acid: Serine

Here is another instance of a Chinese archetype whose properties were discovered well ahead of our Western science. Serine has been linked by its binary codes to two main hexagrams of the Pa Qua: the Lake and its counterpart, the Mountain.

In one way or another, most lakes are supplied with water through runoff from hills or mountains, implying that the two are interdependent. Therefore, I will presume that, before science catches up with the *I Ching*, the part of the description given to serine by Dr. Brabinger as the "potentiator of madness" applies to the Lake. Although serine is a non-essential amino acid, it is derived from glycine, which is linked through its binary code to the Lake, a water-containing trigram.

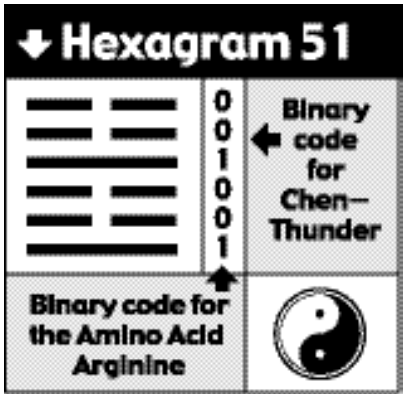
In a study at the University of Iowa, high serine levels were found in psychotic patients; the greater the concentration, the more psychotic patients were. In other words, the correct quantities of serine in one's diet allow the body and brain to function with a sense of well-being, but too much will cause an overload and descent into psychosis, apparent in diets of poor quality.

Jung observed that water represents the unconscious in dreams, visions, myths, fairytales, and even in artistic sensibilities. However, if too much of the unconscious streams into a frail ego consciousness, it can cause psychosis. In more controlled persons, such associations with water could be responsible for temporary melancholia, allowing the individual to enlarge their consciousness "fluidly," becoming more aware and safer within both the inner and outer worlds. Just like the Lake, when this creative mental energy is contained it will produce joy; but when one overreaches oneself—"flooding one's banks," as it were—the result will often be sorrow and mental imbalance.

6.

Chinese Archetype: Chen—The Arousing, Shock, Thunder
Western Equivalent: Thor—The God of Thunder and Lightning
Martial Posture: Li—Split
TCM: Pericardium/Triple Heater Meridians
Amino Acid: Arginine

Chinese Archetype: Chen—The Arousing, Shock, Thunder



The opening line from the *Book Of Changes* discusses Hexagram 50, aptly summing up the essence of Chen as the oldest son who seizes rule with energy and power. The passage continues by explaining how the yang line develops below two yin lines, giving the impression of energy pushing upwards fiercely. The movement caused is so violent that it arouses terror. The obvious symbol from nature to stand for this shocking archetype is thunder and lightning, phenomena that "burst forth from the Earth and by its shock cause fear and trembling."

The *I Ching* continues this theme in its Judgment, explaining that shock brings success. This is due to the belief by the ancient Chinese sages that the awe for Nature was linked with experiencing the Creator; when mere mortals are confronted by fear, they are naturally humbled, thus allowing the spirit of creation to enter their hearts.

If one has ever been in a violent storm, the awe such an event causes is impossible to forget. Humans have never wielded such power and destruction, though with our modern consumerism in full force we are responsible for the artificial creation of chaotic weather patterns. This "playing at God" through environmental change, including higher incidences of destructive storms and their by-products, can be blamed on materialistic, selfish attitudes and the part they play in global warming. Hopefully, the real "triumph" over Nature will come when mankind is shocked into the realization that Nature is not an enemy, but an ally. If this can come about soon, perhaps we will not fall victim to a natural catastrophe, a *force majeur* brought on by demonic, manmade imbalances in global ecology.

The principles of the ancient Chinese scholars are still valid today. They realized that fear can make one turn inward and find the inner truth, thus freeing oneself from the fear of any future, externally occurring storms, whether human or natural. Thus reverence is the foundation of true culture.

Western Equivalent: Thor— The God of Thunder and Lightning

Thor (literally, "thunder") gives his name to Thursday in English. In the Latin world, this day is named for Jupiter, who was also a "thunderer" in the heavens. As Scandinavian god of thunder and lightning, the son of Odin was the sworn enemy of the race of giants, but benevolent to mankind. With iron gloves and a belt that greatly increased his strength, Thor would throw his mighty hammer Mjollnir to earth to produce thunder and lightning.

Thor's perpetual enemy was the serpent Jormungand, a potent symbol of evil, that lies coiled around the world of man. This chthonic serpent is the Nordic representation of the unconscious, whose serpentine form is often projected onto mythical beasts (one modern example of this is the legendary Loch Ness monster).

We have already seen that the Romans identified Thor with their Jupiter (a variation of *deus pater*, "father god," also known as Jove), a deity whose central attributes were also lightning and thunder. To this day, some people exclaim "By Jove!" when shocked.

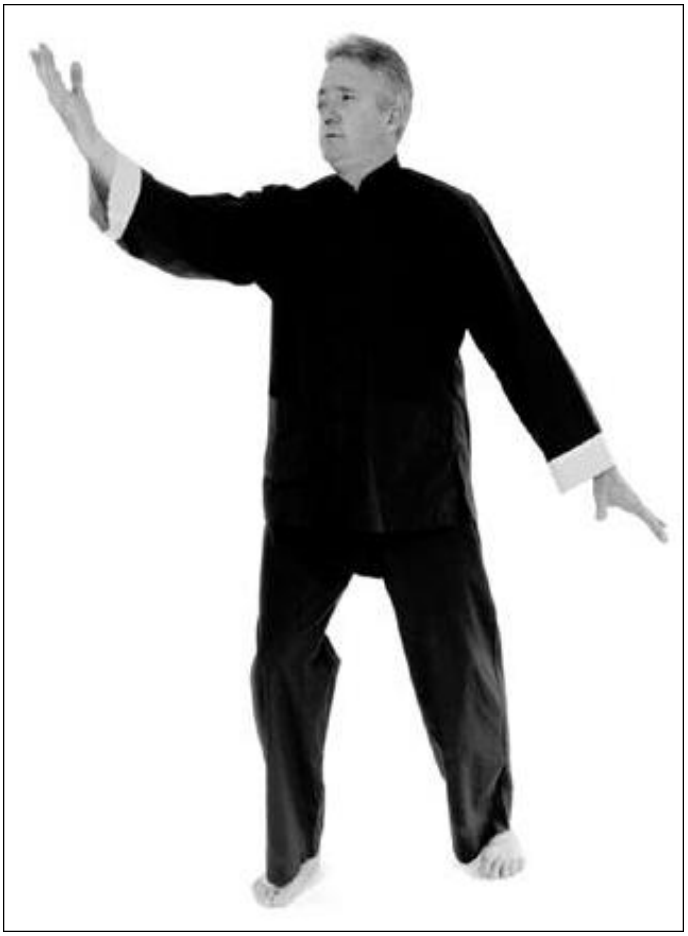
Other storm deities abound throughout world mythology. The Iroquois Nation—actually a conglomeration of six Native American tribes found in the northeastern United States—had their own thunder god named Hino, who was armed with a mighty bow and flaming arrows. Hino formed lightning and thunder, and he was also attributed with killing the great serpent of the waters that threatened to destroy the Earth. To complement Hino's mighty powers of nature, his wife appeared as the reconciling rainbow in Iroquois mythology.

That we can find "romantic" energy in atmospheric phenomena isn't an illusion. Jung observed that thunder and lightning have a sexual connotation in dreams, probably deriving from European folklore. There, storms were considered to be a dramatic embrace between Heaven and Earth.

The association has been verified by science, as well. In 1994, North American scientists studying storms made the discovery that thunder and lightning actually start on the surface of the earth, with the electrical circuit completed through a surge into the atmosphere. Though caused by the buildup of electrical charges in the clouds, it only looks like the lightning emanates from the sky.

This new understanding of lightning strikes is in accord with the science of ancient Taoism. The hexagram Chen, which expresses a dramatic upward movement, engenders alarm and awe as a reminder of human frailty.

Martial Posture: Li—Split



Li—Split, Shock

The English translation of Li (*Lieh* in Pinyin) is "to separate." The posture that exemplifies this move is *Yeh Ma Fen Tsung,* translated as Part the Wild Horse's Mane (the active word here is Fen, carrying the specific meaning "to "split.") Although obviously carried out in Part the Wild Horse's Mane in a diagonal fashion, this upward and downward separation of the arms and hands, Part the Wild Horse's Mane can also operate in other directions. It can be performed horizontally or vertically, or as a combination thereof; as a part or a whole move such as Single Whip; or as the inward, yin aspect of An to Push. As they open during kicks, the hands and arms can also be used in Separate Left and Right Foot, the posture Fan Through the Back, and so forth.

All of these moves are done martially, with a sudden explosive intention to uproot or separate the energy of the adversary in a lightning-flash, thunderous manner: it is a shock tactic. Even though they are often performed in a gentle manner, the inner visualization should imagine the move as dramatic and sudden. This posture is preempted by a yin drawing action, making the opponent "fall into a void" by using a variety of yin- or Kun-style tactics: applying, adhering, and sticking. This primary emptiness will start the process of toppling the balance of the attacker. For example, if one leans against something that appears solid but is not, balance is easily lost. As with the moments of calm before the storm, this is the time when one can seize the advantage and perform the split in shocking fashion; when balance is lost, all possibilities for the adversary to mount a defense or attack are lost.

Li is one of the postures practiced in *Ta Lui,* " the four corners." As we have seen throughout this book, each move in Tai Chi has a yin or a yang aspect within which an opposite, countering aspect also exists. Split is a yang move, but possesses, a built-in, yin counter much like the yin aspect of Tsai, Pull Down. Each move incorporates a *Chin Na* technique which in Split is an arm lock as well as a throw. This technique gives clarity and control after the initial upset, killing

off a dark attack in much the same manner as Thor's powerful blows, which destroyed the evil serpent. The same applies to the *I Ching*, where we are shown that an almighty disturbance brought about by a terrific storm can educate and create an atmosphere of calm—if the meaning is accepted, as summed up in the verses of the Judgment of Hexagram 51:

Shock brings success.
Shock comes—oh oh!
Laughing words—ha ha!

The Shock terrifies for a hundred miles,
And he does not let fall
the sacrificial spoon and chalice.

As already stated, all the moves in Tai Chi are archetypal, forming a variety of hybrids and developing into a whole host of possibilities. Split has been incorporated very effectively within the Tai Chi weapon forms.

The most evident Li derivative is an upward "double-edged" gim (sword-drawing action), from the left side of the body. The draw of the sword, initially pointing down, is arced in an upward, diagonal slashing motion to the upper right side of the body. The sword ends its movement pointed upward, in the same manner as the superior hand from Part the Wild Horse's Mane.

Chen is linked to the triple heater and pericardium meridians that run down the center of both sides of the arms—hence the Split move conditions the chi in these channels and their control on bodily functions.

TCM: Pericardium/Triple Heater Meridians

The pericardium and triple heater meridians, although not organs recognized by Western science, control very important physical functions. The actual channels are "borrowed" in Tai Chi to send energy down the arms, into the hands, and back up to the body; these are allied to the eight extra or, as they are sometimes described, psychic meridians.

The pericardium meridian starts over the heart where the pericardium membrane is situated. Within in this membrane is the fibrous muscle and its viscous fluid that acts as a lubricant for the smooth contractions of the heart.

The chi flows from this point, down the inner middle line of the arm—a yin channel—ending at the tip of the middle finger. This channel's chi not only controls healthy circulation by controlling the fluid movement of the heart, but in TCM it is associated with the element of fire attached to the sexual secretions. In both eastern and Western traditions and throughout history, the heart has been seen as the controller of emotions of love, passion, and sexual desire, probably because it is here that one feels the ache of love or the pain of a broken heart. When the chi of the pericardium is disturbed, the heart's circulatory ability is impaired, a state that includes the sexual functions as well.

The chi returns up through the body along the outer side of the arm, from the ulnar side of the ring finger and over the shoulder, terminating near and next to the outer side of the eyebrow.

This arrangement has had direct, though covert, influence on romantic traditions around the world. For instance, when the ring finger is enclosed with a band, it acts as a symbol for binding one to the sexual potential of another; this ritual is practiced all over the world as a sign of betrothal. The ring finger is the point where sexual energy flows back to the head, feeding the triple heater channel.

The energetic system of TCM indicates why the heart is the recognized symbol for St. Valentine all over the world. Shakespeare, in "The Merchant of Venice," has Gratiano declare his love with a Tudor double entendre in the last line of the play: " So sore as keeping safe Nerissa's ring."

The pericardium is sometimes referred to in "modern" acupuncture as the circulation/sex meridian. The chi that feeds this channel is fed from the kidney meridian at 7:00 p.m. (local solar time). It is considered an unsuitable time for sexual activity because this yin channel is emptying and filling between 7:00 and 9:00 p.m.

At 9:00 p.m. (local solar time), the chi flows on into the triple heater channel, also referred to as the "Three Burning Spaces." The division of the spaces corresponds roughly to the torso when divided into three parts, each of which look after an aspect of the metabolism. The upper space is responsible for respiration, allowing for proper oxygen and carbon dioxide exchange. The central space assures efficient digestion, and the chi of the lowest space oversees elimination, ensuring that the waste products of the body are evacuated regularly.

This last process prevents the retention of "bad" chi, which is made up of the extracted waste products of post-birth chi in the form of food and liquid. There are three categories of post-birth chi, all solar in origin: the first is oxygen, the second is food, and the last is water and its by-products. If one allows poor quality post-birth chi to enter the body, it will deplete the pre-birth chi of the kidney and interfere with the triple heater and pericardium chi.

The color, sounds, taste and seasons associated with these channels are the same as in the heart meridians. These are, respectively: red, laughter, bitter and summer.

Amino Acid: Arginine

Thorson's Guide to Amino Acids refers to arginine as an essential amino only during growth, since the body can manufacture it from other sources later in life. Arginine can itself be turned into ornithine (and urea), a substance crucial for the detoxification process that takes place in the liver. *Thorson's* continues by informing us that arginine is required by many body tissues, as well as insulin and hemoglobin; also, eighty percent of seminal fluid is comprised of arginine. In relation to this last fact, it can also be used as a treatment for lack of sperm in males, and for sterility in general. This intrepid amino acid helps the immune function, as well as the vasodilation of the arteries, by reducing cholesterol and easing atherosclerosis (hardening of the arteries).

Arginine is found in ginseng, peanuts, almonds, chocolate, and most edible seeds, as well as in "free range meat," especially pork and wild game. The Chinese revered ginseng for its potency as a sexual enhancer; its qualities are much safer, with a longer tried and tested track record than any "wonder drug." One emperor of China (with three thousand wives) maintained a permanent legion of elite troops whose mission was to seek out the best ginseng in the land; he was keenly aware of the properties of this root, for obvious reasons.

Ginseng also acts on the hypothalamus by encouraging the pituitary gland to emit the hormone ACTH, which in turn engenders the male and female sex hormones. It is a very yang substance, a root with a slow growth pattern and one that prefers high altitudes. Too much ginseng will cause the digestive system to over-constrict, giving rise to indigestion problems as well as contracting the whole organism. Therefore, use this root with care; the same applies for all herbs, which should be treated like medicine whose proper amount can be beneficial, but whose under- or overdose can be quite devastating.

The properties of ginseng can destabilize one's physiology, if taken improperly. Even though ginseng gives a boost to women, it should be taken with a medium such as royal jelly, in order to compensate for its yang inducing properties. If a woman takes too much on a regular basis, ginseng can masculinize the feminine, encouraging the body to produce an excess of male hormones. This can have

unpleasant side effects such as encouraging facial and body hair, changing voice patterns, and so forth. This will be the result if a woman over-yangizes herself through any means, whether by disproportionate activity or attitudes. The same is true for men who overindulge in excess yin, thus yinnizing their whole system; this is evident in the male population today, where we find an increase in hair loss, low sperm count, and premature impotency. Unfortunately, ginseng overuse is hardly the main culprit here: a lot of these factors are due to lifestyle, including poor diet, and the cocktail of chemicals found in today's food, air, and water.

Other roots and herbs have been used throughout human history for treating illness or enhancing physical prowess. In Europe, there existed a root called mandrake, revered for its potency and magical merits. It had an uncannily human shape, which is also visible in the root of ginseng.

The Aztecs used the cocoa bean in a "chocolate" drink, extolling its aphrodisiac properties. Bear in mind that commercial chocolate has a lot of sugar and chemicals in it—if you wish to try the true Aztec formula for increasing libido, it should be imbibed in its most natural form. Sugar, especially in its white or refined form, has extremely yin properties; the same is true for the chemicals applied to chocolate when it is processed industrially. If regular chocolate were eaten as an aphrodisiac, it would actually have the reverse effect, thanks to the dilation caused in the organism by the yin substances present in the industrial product. It causes an anesthetic effect, preventing sexual enhancement. This is also the case for alcohol, which is a very yin substance.

The fundamental teaching underlying all the philosophies discussed in this book, whether describing a global or a personal context, physically, physiologically, or spiritually, is as follows: any excess of yin and yang is always detrimental to the organism and to the environment surrounding that organism.

Dr. Braverman gives arginine the name "cholesterol fighter" because of its effectiveness for vasodilation. This substance helps turn fat into muscle, promotes growth, prevents the spread of certain cancers, controls metabolism, and clears the arteries. Braverman states that, "as a part of the body's health maintenance system, this amino acid is just beginning to be understood."

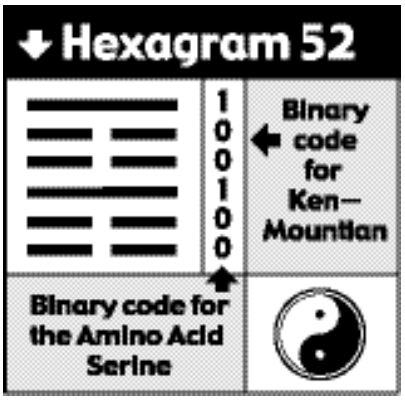
This data reinforces my argument, that parallels between Traditional Chinese Medicine and modern science exist, and that there are gaps in our understanding crying out to be filled by more scientific research. Yet, one cannot escape the fact that these correspondences were discovered independently, by different cultures at different periods throughout recorded history. I will dare to speculate that the

similarities between these diverse approaches, made by the various world sciences, are self-evident. Arginine, a substance beneficial to the metabolism in the areas of the sexual function, circulation, elimination, and so forth, is clearly linked to the other criteria described in this section. This correspondence can only increase with more research. Perhaps this advance in understanding will help join the different perspectives found in the East and the West, for the benefit of all.

7.

Chinese Archetype: Ken—Keeping Still, The Mountain
Western Equivalent: Athene—Goddess of Wisdom
Martial Posture: Ko—Shoulder Stroke
TCM: Stomach/Spleen Organs & Meridians
Amino Acid: Serine

Chinese Archetype: Ken—Keeping Still, The Mountain



The Mountain, Hexagram 52, is a centering, calming archetype in the Chinese tradition, which follows the explosive Chen (Hexagram 51). This progression gives rise to wisdom, which is formulated by the doubling of the two relevant trigrams, each possessing one superior yang line that covers the inner emptiness or calm of the two yin lines at the bottom. This represents outer composure with inner peace, being the youngest son of the trigrams, a state which brings about inner calm to compensate for outer turmoil.

The *Book of Changes* continues this image by using the analogy of the heart as the center of the emotions and consciousness. Thus, Keeping Still allows one to control the emotional upsets we all face daily. This is accomplished by remaining calm, thus easing the worries of the soul. Such quietude is the goal in Buddhism (called Nirvana by that tradition); but for the Taoist it was considered a temporary respite only, similar to our Western viewpoint, where the subjugation of the senses and mind would be unnatural and impractical. Rest, in this view, is simply the polar opposite of movement.

We have already met Richard Wilhelm, the author of the standard Western translation of the *I Ching.* His mentor, Lao Nai-hsuan, taught him not only the Chinese classics, but also Taoist alchemical techniques that drew on the *I Ching* for enlightenment and inspiration. This commingling of traditions gave rise to an interpretation of Ken as representing the back and spine, where the central nervous system feeds the body and brain.

Traditional Chinese Medicine, itself strongly influenced by Taoism, teaches that the spine and the Dumo meridian feed the chi up and down the spinal column, acting as a bi-directional pathway for the chi. Chi Kung, meditation, and Tai Chi

all adopt these calming methods, permitting the mind and body to settle, giving respite and time for a natural approach, and ultimately allowing a reappraisal of the Ten Thousand Things that are described by Lao Tzu and those who followed the teachings of Taoism.

Decisions made when in an unbalanced state come about unconsciously, and therefore their result usually ends up negatively. However, if we draw on the wisdom of the *I Ching* and keep still as a mountain, all concerned will benefit. The space afforded by this stillness will grant access for the inner voice of truth that pierces the veil of consciousness, behind which lies all eternal wisdom.

In Western terms, we find an alchemical saying that also speaks of the wisdom of silence and stillness: Festinatio ex parte diabolo est, "speed is from the Devil." In English we find a derivative phrase: "more haste, less speed." If one is connected to the core of one's true being, the Self, there is no need to fear or worry needlessly. This state of peace is achieved through quietude.

Western Equivalent: Athene—Goddess of Wisdom

Ancient Greece's great patron goddess of the arts, Athene, was so important that the Romans adopted her as their Minerva (also known by her Romanized name, Athena). Almost always described as the daughter of Zeus, she sometimes bore the ancient epithet *Tritogeneia*, "born of Triton" or "of the roaring flood." This pedigree would make her a daughter of the Deep, instead of the heights of Olympus. This association is borne up by Homer, who considered everything—the gods and goddesses, mortals and animals—to have sprung from Oceanus, the primordial god of the ocean. In her manifestations as a goddess of wisdom and justice, Athene is often featured holding a shield and a spear in her left hand, enabling her to administer justice in a firm and protective manner. An owl sits on her right arm, balancing the symbols of force and action with temperance and wisdom.

There are no fixed rules in dreams, but I have often discovered—as have those good, great teachers before me—that the appearance of an owl in a dream is a way for the unconscious to advise the dreamer to adopt a gentler, wiser approach to a life situation. This is usually the role Athene plays in her mythic tales, as the calm mediator while all around her, both gods and men, would take unthinking action to solve their problems.

Athene has several mythological cousins. In Egypt her attributes were given to Maat, the daughter of Ra. Written as a hieroglyph, her name is a pictogram of an upright ostrich feather; against this feather, the hearts of the dead were weighed, judging whether the heart still contained sin before the dead soul was allowed into the afterlife. If the heart was heavier than Maat's feather, the scales would tip unfavorably, the soul would be sent the Egyptian version of hell, in order for its weighty sins to be sweated out (this region was to become Purgatory in Christian lore).

A modicum of honesty and reflection in one's own life will initiate an experience similar to the weighing of the heart against Maat. The first part of Jung's individuation equates with this myth, the enlightenment process of the shadow personality being perceived as a latter-day Maat, revealing the dark spots to be found in every person's unconscious. This process, although initially disturbing, will greatly enhance and enrich life for all who undertake it, and, ultimately, for society at large.

The archetype of Athene has evolved through the centuries into many forms, such as Libra, the sign of the Zodiac often depicted as a set of scales. The medieval astrologer Pierre D'Ailly remarked,

> **"For Libra is the human sign that is the Liberator of men, the sign of a prudent, just and spiritual man."**

Athene in her guise as the blindfolded statue of Justice with scales in one hand and the sword of truth in the other, can be seen, silently overseeing and hopefully inspiring the proceedings of many of the law courts of the world.

Martial Posture: Ko—Shoulder Stroke

Ko—Shoulder Stroke, Center

The Tai Chi masters adopted *Ko* (*Kao* in Pinyin), which means "to lean, approach, or be near something," in order to signify a shoulder push or ramming action using the solidity of the torso to neutralize a dangerous situation. This is used when one is "too close for comfort" in combat with an adversary. The move is carried out by exploiting the chi of "central equilibrium." This supports the body from the shoulder to the hip, using a part or the whole of the body as a buffer for attack and control.

The posture must be carried out in an upright manner; if one leans over, the head will be in danger and the neck can be damaged by whiplash, to say nothing of the potential loss of balance. One must imagine the body is as solid and immovable as a mountain, full of controlled energy. That means, if one is pulled into a situation where the arms, elbows, or legs and head cannot be used, the shoulder takes over as a formidable striking unit. The spine must be kept vertical, while still allowing the chi to travel, outwardly unchecked, from the Tan Tien into the torso, but also rooting down to the Yong Chuan (K.1) simultaneously.

The Tai Chi classics refer to this principle as "storing energy in the back," using three of the main gates of the Governing Vessel, which must be aligned and slightly flexed to focus the passage of chi along this very important channel. These gates are the Mingmen (GV.4), the Shenzhu (GV.12), and the Jamen (GV.15) (page 37). Not only are these gates for the chi to pass through: they actually amplify the passage of energy along the Dumo. It will also feed energy into other channels, nerve pathways, and the electrical activity of the brain. The principle of keeping the back still should be intrinsically incorporated in all movements. Shoulder Stroke, if carried out correctly, will easily counter grabs, pulls, arm- and wristlocks, and so forth.

Ko acts as an offensive protecting stance after a mistake has been made, but it is also useful because, if practiced with the notions of the *I Ching* in mind, it will allow the mind and body to center itself. This creates a window of self-control in the very moment of turmoil. Such a space allows one to "regroup," to continue an offensive or defensive action in an untroubled manner and under one's own command. The sudden jolt the attacker receives from a seemingly defenseless opponent will give the perpetrator of Ko the definite edge, allowing him or her to retreat safely or carry out a counteroffensive.

The attributes of Ken, The Mountain, must be absorbed and visualized by the psyche while refining the Tai Chi form and Ta Lui. Ko is featured in several moves from the "Original Yang Form," preempting Single Hand Peng, the yang part of Golden Cock Stands on One Leg, the yin aspect of Part Wild Horse's Mane, the sideways advance of Cloud Hands, Slant Flying, Fair Lady Weaves Her Shuttles, and so forth.

There is no instance yet recorded where a member of the Yang family was defeated or beaten in a duel or fight. The reason for this was the dedicated, continuous practice of the postures in an internal manner. This meant that each move was studied, incorporating the intention of the various archetypal energies of the Pa Qua from the *Book of Changes*. This created a bridge between the conscious and the unconscious realms, summed up in the words of Cheng Man Ching when he says that *Tung Chin*—"understanding energy"—is a condition where "one enters the parlor of the supernatural."

The spine must be kept straight and still to align the chi and the vertebrae, which will be damaged by the impaired flow of chi along a badly postured spine. If the 32 discs of the spine are not held one above the other, they can be damaged. The head, along with the medulla oblongata (top of spinal cord), must be aligned vertically over the spine.

In all the animal world, only humans have the ability to align the medulla oblongata vertically over the spinal cord. The head weighs around one tenth of body weight (approximately 7.5 kilograms in an average male), so if it is held out of true alignment it will not only damage the spine but slow down chi and nerve impulses to and from the brain. The brain stem at the top of the spinal cord is the epicenter of the brain, controlling the central and autonomic nervous system. This center is also the border between the conscious and the unconscious realms: thermal imaging of the brain shows that this is the last area of activity of a human before clinical brain death.

Therefore, the implication of the Mountain is a method to pacify the mind and body. With such clarity at one's command, the confusion of the Tao's Ten Thousand Things can be overcome and the connection with the inner Self will be unassailable.

TCM: Stomach/Spleen Organs & Meridians

Just as the Self is the nucleus of the psyche, the center of nutrition is the stomach. The stomach is a yang organ complemented by its yin counterpart, the spleen and pancreas. In TCM these are allied to the element of the Earth, the origin of sustenance for its inhabitants.

The stomach is a reception vessel where food and liquid begin to be broken down for digestion, allowing the body to absorb the vital nutrients from the Earth. The stomach meridian— running bilaterally from under both eyes (St.1) down the front of the body, through the nipples, down the legs, and over the knees, ending at the second toe (St.45)—is the only yang meridian to be found on the yin side of the body. This is because it acts as a nurturer, possessing yang qualities within a yin environment, as does the Earth itself. The annual season relevant to this meridian is the Indian or late summer, when Nature is quietly preparing for the harvest—just as one should remain relaxed after eating to allow digestion to occur undisturbed. The color associated with this element is yellow, representing the center, the place of birth.

The positive emotion of the element earth is thinking. While it can be used for endless good, if thought is performed to excess, it becomes anxiety and can impair the function of the stomach and the spleen. Too much thought becomes worry, and worry causes ulcers, among other serious physical disorders.

A defective spleen or pancreas is best known in Western medicine as the cause of diabetes, which when damaged does not produce enough insulin. When the spleen is made too yin by diet, or a yin environment it causes excess yinnization. This will prevent the spleen from producing enough insulin, a yang hormone. If diabetes starts later in life, it is reasonably easy to clear with diet and Chi Kung exercises. But if one is born with this malady, it is more difficult to redress the inherent damage caused to the organ. Always remember, where there is a will there is a way.

According to the Yellow Emperor, the spleen and pancreas store ideas and are responsible for the transportation and digestion of food, furnishing the whole body with the essences of nutrition. These organs also function as the controlling mechanism for the transportation of fluids and dampness, and for the successful metabolism of body fluids. He goes on to state that the spleen and pancreas help to regulate blood circulation by their control over fluid metabolism, with these vital organs responsible for the condition of the flesh.

The flavor associated with these organs is sweetness, though if taken to extremes this will harm the stomach and spleen. The mouth is the orifice, which is linked to these organs, and if the stomach is functioning under par, the result can manifest itself as sores or spots in and around the mouth or lips.

The stomach meridian fills with chi at 7:00 a.m. (local solar time), leaving this channel for the spleen meridian at 9:00 a.m. where it flows until 11:00 a.m. The old saying—"breakfast like a king, lunch as a prince, and dine as a pauper"—makes more sense when taken along with information from TCM. Once the chi has left the large intestine at 7:00 a.m. to fill the stomach channel, the body can most effectively digest food, allowing the spleen and pancreas to distribute the ingested nourishment throughout the body before midday, when yin sets in. This concord with natural law allows for a harmonious digestion.

Amino Acid: Serine

As stated earlier, amino acid research is in its infancy, which is the probable cause for this binary crossover between the Joyous, Hexagram 58, and the Mountain, Hexagram 52. Owing to this redundancy, I have here left out the self-evident, relevant material relating to Hexagram 52 and serine, one of the threonine amino acids, which include glycine and alanine. However, in the *I Ching* the Mountain and the Lake interrelate in the primordial order of the Pa Qua. One is the symbolic complement of the other, as the Mountain creates the Lake and the Lake sits at the foot of the Mountain.

As we have observed above, serine can be turned into glycine and vice versa. Glycine has a sweet taste and is calming for the brain, since it is a major inhibitory neurotransmitter. Glycine is also important in the photochemical action of the retina.

Dr. Braverman continues his discussion of these amino acids by revealing that glycine receptors exist throughout the vertebrate central nervous system, spinal cord, and brain stem areas. Also, it is distributed uniformly throughout the brain.

Excess serine has been dubbed by Braverman as the "potentiator of madness," paralleling the information in the above sections, where I have shown that if one is in harmony with Nature and centered, a natural calming process occurs (with the presence of glycine). Glycine is considered a wound healer, which concurs with the TCM view that this element controls the flesh, along with having the same sweet taste allocation as noted by the Yellow Emperor 4500 years ago.

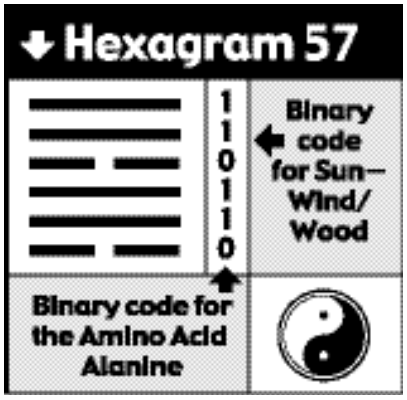
Huang Ti appears to have had the edge on our present day understanding of the mind and body. For the Yellow Emperor, perhaps, life was less cluttered and more open to the archetypal manifestations standing as the precursor for all existence. We must remember that each and every age produces and interprets wisdom in its own way, identifying with the collective unconscious and its archetypes in unique ways.

The archetype, as Carl Jung pointed out, was "psychoid," that is, it can never be made fully conscious but exists primarily within the psyche. Therefore, each age and culture interprets the same archetypes in a different manner. Jung remarked, after countless rejections by the scientific community, that his empirical studies would eventually be independently discovered. The unconscious, with all its unfathomable power and knowledge, would then be proved to exist—albeit from a different source than himself. The above stands as another independent proof of the existence of the mystery of the unconscious, intended to further the work in unearthing the archetypes in our own time.

8.

Chinese Archetype: Sun—The Gentle/ The Penetrating, Wind
Western Equivalent: Fortuna—Goddess of Fate
Martial Posture: Tsai—Pull Down
TCM: Liver/Gall Bladder Organs & Meridians
Amino Acid: Alanine

Chinese Archetype: Sun—The Gentle/ The Penetrating, Wind



Sun, the Gentle, is made up of the doubled trigram of the eldest daughter, Hexagram 57, who attains her goal by overcoming obstacles in a gently penetrating fashion, like the wind changes the weather or the roots of a tree penetrate the soil. The outer full lines of the trigram Sun rest on an inner hollow, indicating the potential of rotation, like a wheel. This inner void allows the solid to revolve around it.

The *I Ching* explains how the invisible power of the wind breaks up the clouds and can melt the snow in spring. In the human sphere, it uses this order of the lines—darkness covered by two yang light principles—to denote that a person behaving honestly can defeat or penetrate the obscurity of a situation through clear attitude and judgment. When one is faced by a predicament where malevolence is being used aggressively, if one retaliates in a similar way all is lost. Instead, by delving into the reason for the occurrence, looking at both sides objectively, one will become disengaged from the projection, thus maintaining freedom from an unpleasant outcome. The malice, now with nowhere to go, returns to its sender: “what goes around comes around.”

The objectives of the unselfish person are attained through “gentleness,” a gradual progress reached without upending the environs of nature or people. This is epitomized by the tree that tirelessly, ceaselessly lays down its roots, growing mighty in size and offering the shade under its leafy boughs to all who need a rest from the sun. A home for animals and birds, as well as recycler of carbon dioxide, or raw materials for furniture, paper, fire wood, and all the other beneficial uses wood can provide. All this the tree offers, selflessly serving those who desire its bounty, whether appreciated or not, with tranquil beauty and grace.

The Book of Changes identifies these same qualities with the winds, for they continuously follow one after the other, carrying out their unseen duty, assisting the changing of the seasons. Now, thanks to global warming, the winds have lost many of their natural functions, in some cases acting very destructively. Incidences of chaotic weather, including tornadoes and hurricanes, have been on the rise globally, mirroring the dark side of modern consumerism.

The *I Ching* concludes with the image of Hexagram 57, explaining that a wise ruler should penetrate the souls of his people by a lasting influence created with enlightenment and command. Perhaps Nature itself has a hidden agenda in these inclement climatological effects, showing humans that it is time to change our fate . . . before it is too late.

Western Equivalent: Fortuna—Goddess of Fate

Fortuna was the Roman goddess of fortune, bearing two aspects: one malevolent and one benign. Her Greek counterpart, Tyche, also featured as the deity in control of the destiny of humans. Both goddesses were depicted with a wheel as their symbol.

The benevolent manifestation of this deity was as *Agathos Daimon*, the "good spirit," who protected the destiny of individuals and families. Opposite in nature was *Nemesis*, who provided a moderating influence, her reductive abilities being ever at the ready to punish the over-prosperous and hubristic.

Palamedes is said to have dedicated his invention of the first set of dice to Fortuna/Tyche at her temple at Argos in the Greek Peloponnese. The most famous shrine dedicated to Fortuna was at Praeneste, now the modern city of Palestrina, located 23 miles east-southeast of Rome. Here her statue stands on a ball, indicating the wobbliness and uncertainty of life.

The turbulent life of Julius Caesar was often touched by Fortuna, though not always in her benevolent guise. During a violent storm at sea, Julius Caesar is said to have calmed the nervous pilot by assuring him that the great general was accompanied by no less a deity than Fortuna. Years later, on the Ides of March in 44 BC, she had transformed into Nemesis for the newly crowned Dictator of Rome. In his hubris, he had accepted the powers of a *rex* ("king"), but had not counted on the democratic spirit of his subjects. Barely a month into his reign, he turned his back on Brutus and the other conspirators, and died under the assassins' daggers.

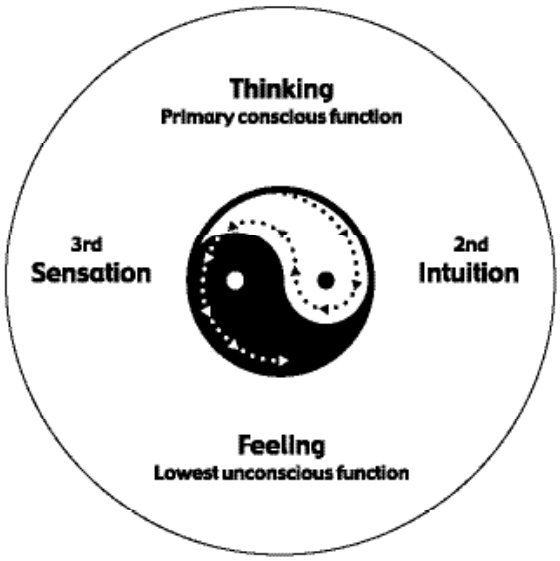
Perhaps the best known ancient story concerning fate is that of Oedipus Rex. After cleverly outwitting the murderous Sphinx, Oedipus took the throne as king of Thebes, blindly marrying the widowed queen—a woman he would later learn was his own mother, whose husband Oedipus had unwittingly murdered in an earlier skirmish.

Alas, Oedipus had not used all of his psyche through the course of his life. He had only employed the superior function of his mind, which is thinking and reason. If he had "turned the wheel of his psyche," putting to use the other three functions (see below), he would have arrived at a centered point of view, thus escaping the terrible fate awaiting him in Thebes.

After realizing his abominable crimes, he struck out his eyes and went into seclusion, attempting to atone for his sins and purify his soul. The moral of the tale is, do not try to cheat Nature (disguised as Fortuna in this story), for it will exact its retribution in a harsher fashion, at a later date.

A very basic summary of the four functions of the psyche follows. For a full dissertation on this subject I must refer the reader to *Volume Six of the Collected Works of Carl Jung.*

Firstly, sensation informs us what an object is with the senses—that is, whether something is hot, cold, soft or hard, etc. Then, thinking explains our perception in a purely rational manner. Next comes intuition, which is the method of perception within the unconscious; it is generally associated with mediums, prophets, and so forth, but all humans has access to this function. Intuition can guide us from the origin of the object in question to its future potential. Last of all comes feeling, which gives us our emotional evaluation of an object or a situation, advising us whether it is good or bad.



Thinking and feeling are opposites, rational functions balanced by the irrational functions of sensation and intuition. Only one function can be maintained in consciousness at a given time.

Using our mythical hero as an example, we can say that Oedipus's primary function was thinking, associated with his male ego, while his second function was sensation, his third intuition, and his deepest unconscious function (attached to his feminine soul) was feeling. Hence, his fate can be summed up as follows: because he only used his thinking to reason his way around (i.e., to dupe the Sphinx), he did not "perceive" the danger of his actions. His intuition was buried too deep, and his function of sensation drove him to his fate, sped on with the help of his blind power and sexual drive. He was thus prevented from judging whether his actions were good or bad for him, because his feeling aspect was completely unconscious. Thus, he met his unconscious as fate.

The incest taboo is highlighted in the Oedipus tale. The ominous subplot featuring the all too understandable fear of incest is, in fact, a mirror-image of the unfortunate Oedipus's psyche, an outer projection of his inner conflicts. This outward thinking veils the need for the masculine to conjoin with his inner female.

Thematically similar to the Oedipus tale is the story of Electra, a tragedy-burdened woman who helps her brother kill their mother as revenge for the death of their father, King Agamemnon. The "Electra complex" is sometimes used to describe women who have pathological relationships with men due to unresolved conflicts with the father. In the legend, such a disorder is brought out in the open and explored dramatically.

The functions differ with every person and never remain static during life (witness Oedipus's ability to feel remorse once the truth is revealed). The superior function of every ego is countered by its lowest, represented in the opposite gender.

In this way, a female sensation-type ego, will have intuition as her masculine lowest function, and so forth. This is often the case for "ideal" marriages where the functions of each partner balance themselves out, making up two parts of a whole. For example, a thinking male will be attracted to woman who has "feeling" as her primary function.

When rotated in a balanced, conscious fashion, the four functions give rise to the fifth element—the Self—which, once attained, frees one from blind fate.

Indeed, fate has been viewed as blind around the world. Fortuna, in her several guises throughout history, has often been portrayed as a blindfolded woman, spinning her wheel. This aspect of fate is recognizable from village sideshows in medieval Europe, right up to her present incarnation in the glittering palaces of the gambling halls of Las Vegas. John Paul Getty, an oil billionaire and the richest man in the world in the 1960s, was asked once if he ever gambled. His reply was that if he ever did, he'd buy a casino. Getty was a thinking, intuitive type—a very good profile in business pursuits—who then had great difficulty with his female side: not so good for his private life.

We can only overcome the fickle goddess who determines our fate if we attempt a careful, penetrating reflection of our own dark side. This will prevent us meeting our unconscious as unseeing, impersonal fate, thus transforming life into a truly personal destiny with meaning. To prevent Fortuna sending us up and down on her wheel of fate, we must move to the center, where the spinning is minimal. This is the realm of the Self, offering freedom from the chaos of opposites.

Martial Posture: Tsai—Pull Down

Tsai in Pinyin has the romanized spelling of *Cai*, meaning "to pick up, pluck or gather." This is why Tsai is generally recognized as Pull Down, as performed in the posture of Needle at Sea Bottom. However, the Tai Chi masters were subtle and diverse in their interpretation of the archetypes they derived from the *I Ching* . Of course Needle at Sea Bottom has all the intrinsic characteristics of Tsai, because it changes an attack by using a downward drawing action. But Tsai is associated with the trigram Sun, to which the *Book of Changes* attributes the physical connotation of the "thighs." This can be explained because the trigram is full on top and separate below, like the body and legs, giving an overall meaning of change. This principle of penetration adapted the qualities from nature in the fashion of the wind or the roots of a tree.

Tsai—Pull Down, Change

Here it is carried out in such a manner in order to exploit to the full the internal circular techniques of Tai Chi. In this way, the defender adheres to the incoming force by sticking to the arm, making the attacker's limb an extension of his own center by way of chi. This centering enables the defender to deflect and control the incoming movement in a downward arc, hence Needle at Sea Bottom. This move represents the ability to change the direction of an attack downwards using the mobility of the waist and the thighs.

Derived from the trigram Sun, the action of changing direction with a circular motion will thwart an onslaught comfortably. This principle is secreted in many moves from the "Original Yang Style," but clearly carried out in the left and right push/pull actions of the yin-yang hand before Single Whip. This move redirects the incoming attack effortlessly by its tight circular movement, turning on its own axis. This technique absorbs the shock and deflects it as easily as a tornado, emulating the mass of turning air that sucks in and throws out any object in its path. This yin aspect allows the defender to carry out a circular redirection of the force as gently as is necessary, whether in an upward, sideways, or downward action. All of these techniques completely master the balance of the assailant.

Out of all the martial arts, Tai Chi has unparalleled supremacy, thanks to its "gentle" subduing of any attack. This quality is owed to the fact that every move is based on Kun, the Receptive. Kun is the core principle of Tai Chi. After careful training and practice, the ability to receive energy naturally and smoothly, with

controlled absorption and adhering to the law of yin and yang, will become second nature. This will always upset the equilibrium of an opponent: when balance is lost, all is lost.

It is more advantageous for an opponent to attack first, which being yang can be absorbed easily by a yin technique. Just as day becomes night, the defender's response can render the attack harmless. This gives the defender the opportunity to seize the advantage, becoming yang in turn, thus overcoming the opponent by wisdom and not brute force.

Besides the obvious redirecting moves under the umbrella of Tsai, strikes are also included in this teaching meant to penetrate the defenses of an opponent like an arrow hitting its target, directly and sharply. This move is carried out in Liver Stroke, the final part of the set of moves called *Chin Pu Pan Lan Chu'i,* or Step Up, Parry, and Punch.

Liver Stroke seems to be a misnomer, but further consideration reveals there is more to this title than meets the eye. The liver in TCM is linked to the element wood, and any blow that has the intention of penetration like an arrow is associated, through the ideation techniques of Tai Chi, to the ability of trees and plant life to penetrate into the soil. In Tai Chi, the Liver Stroke is identical with the Chu'i, "Fist," from Pan Lan Chu'i. It is aimed at the level of one's own liver, where the process of visualization encompassing the above criteria reinforces the chi of the liver and the gall bladder, as do all the moves incorporating Tsai—alas, only for the conscious practitioner.

TCM: Liver/Gall Bladder Organs & Meridians

The Chinese word for wood is *mucai*, having a similar structure to cai, "to pick up." Both terms have the symbol of a root at the base of their Chinese characters. In many cultures a tree symbolizes the soul of a human being, as both must grow up equally as much as they grow down. In many cultures, trees are often used in rituals to represent an individual soul, or the collective soul or heart of a nation: the English have the oak, the Americans the giant redwood, the Canadians have the maple leaf on their national flag, and so forth.

Parallel with this connection to trees, is the concept of where "life" resides in the body. The word "liver" offers a clue: derived from the English word "to live," the organ received this name because it was considered the place where the soul "lived." In TCM, the Chinese also consider the liver to be associated with the human soul.

The emotions controlled by the liver and gall bladder are anger and shouting in their negative phase, will power and a firm voice in their positive aspect. The liver is a yin organ responsible for removing yin from the body. The eye is the sense organ attached to the liver.

If this organ is off balance, a simple test of the eye's strength of vision can reveal a liver problem. When the eyes have difficulty with strong light, especially early morning or at night, this indicates the liver and gall bladder chi is weak. Even in English we have a saying, "the eye is the window of the soul," an idea that associates both the eyes with the liver, the seat of the soul according to TCM.

Excess yin reduces liver function, such as sugar, drugs, alcohol, chemicals, radiation, fats, and spices eaten in the wrong environment because spices dilate arteries to cool the body. Spicy foods are best suited to hot climates.

Important viscera, the liver and gall bladder control the muscles and tendons weakened by overconsumption of yin substances; in the presence of too much yin, the musculature becomes prone to pulls and strains, etc. A "liverish" person will have a greeny brown hue to the skin, akin to the color of wood or plants. An individual's personal choice can be influenced by the chi of these organs, so a person who chooses woody colors when dressing or planning to decorate might very well have a corresponding imbalance in the liver. People with a low liver and gall bladder function will be particularly uncomfortable in drafts or windy places, as these outer elements penetrate the inner element of wood, represented by their affected organs.

When the liver and gall bladder are stressed, their chi will be diminished, giving rise to physical lethargy, headaches, and migraines. The pain of the headaches is caused by the chi of the gall bladder being reduced at the beginning of its meridian, which is focused around the side, front, and back of the head. Migraine sufferers during an attack will seek dark rooms, shun food, and wait for the discomfort to diminish. This tends to happen after midday, when the chi of the day is starting its yin closing cycle.

The chi starts to flow in the liver meridian at 11:00 p.m. (local solar time), leaving this channel at 1:00. a.m. to run along the yang meridian of its counterpart of the gall bladder until 3:00 a.m. If excess food, alcohol, or drugs are taken during this time, the chi of these organs will be affected especially adversely. The same applies if one regularly retires after 11:00 p.m.

An excellent time to build liver chi is during its attributed season of spring. This can be done by intensifying the amount of Tai Chi and appropriate Chi Kungs performed. Spring is also a good time for everybody to detoxify their liver. As played out around the world in the festival of Mardi Gras (the name says it all: "Fat Tuesday"), fatty or burdensome foods for the liver ought to be eaten for the last time, with winter changing into the next season. Fats and fatty foods were eaten as fuel for the winter, therefore spring is a good time to purge the liver. It must be remembered, though, that the types of food consumed in both seasons will be different from those our forebears ate, because these customs evolved prior to supermarkets and central heating. But Mardi Gras coincides with the seasonal change, when TCM indicates liver energy is revitalized in the yearly cycle around spring.

The Yellow Emperor's Treatise states that the flavor that improves the liver is the sour taste.

The liver itself weighs 3–4 pounds (about 7.5 kilograms), the same as the brain, and really is a source of life. The liver is complicated indeed, and in responsible for many functions within the body: metabolizing proteins, carbohydrates, and fats; storing glycogen, vitamins, and other substances; synthesizing blood-clotting factors; removing wastes and toxic matter from the blood; regulating blood volume; and destroying old red blood cells to make way for new ones. It works in tandem with the kidneys and bladder to balance and clean the blood.

The gall bladder produces bile (also called "gall"), a greenish yellow secretion. Initially produced in the liver, it is passed to the gall bladder for concentration, storage, or transport into the first region of the small intestine, the duodenum. The gall bladder's function is to aid in the digestion of fats in the duodenum.

Bile is composed of bile acids and salts, cholesterol, pigments, water, and electrolyte chemicals that keep the total solution slightly acidic (with a pH of about 5 to 6). Bile is continually secreted from the cells of the liver into the common bile duct and gallbladder. Once in the gallbladder it is usually concentrated to about five times—sometimes as high as eighteen times—the strength of the original secretion. The amount of bile secreted into the duodenum is controlled by the hormones secretin, gastrin, and cholecystokinin, and also by the vagus nerve. About 250 to 1,000 milliliters of bile (before concentration) are produced daily by the liver.

An important steroid in the body, cholesterol is primarily excreted by the bile acids, which are themselves synthesized in the liver. Excess amounts of cholesterol produced by an unbalanced function of the liver and gall bladder, and surplus

intake of cholesterol from animal protein, is a major source of "furring" in the arteries and heart trouble. For this reason, "cholesterol" is a bad word in today's medical establishment.

Herbs that can help the liver include rosemary, thyme, chervil, celery, tarragon, chive, fennel, cumin, capers, nutmeg, cloves, horseradish, wild thyme (serpolet), saffron, milk thistle, and dandelion. Beverages that can help tone the liver and gall bladder include infusions of rosemary, thyme, mint, meadowsweet, and chamomile. Always use herbs as if they are a medicine, in a controlled manner.

Amino Acid: Alanine

Thorson's Guide To Amino Acids informs us that alanine was found to have a cholesterol-reducing effect, as well as helping hypoglycemia (low blood sugar) by stabilizing blood glucose. In Dr. Braverman's more detailed work, *The Healing Nutrients Within*, he confirms its effect on low blood sugar, as well as stating that alanine is found in high concentrations in muscle. *The Huang Ti Nei Ching Su Wen* preempts Western science again by four millennia, declaring that "the liver causes utmost weariness . . . and is effective upon the muscles." Glucose is stored in the liver and Dr. Braverman asserts that there may be a valuable glucose-alanine cycle between muscle and the liver, with such a collaboration serving as a major source of energy for the body.

Dr. Braverman describes other effects of this amino acid on the liver, observing that patients with alcoholic hepatitis have low serum alanine to aspartate amino transferase, a substance useful in the body's reproduction of lymphocytes, themselves important for the body's immune function. The obvious similarities between each area are self-evident and beyond coincidence.

Conclusion of the Pa Qua and Their Relationships

The eight Chinese archetypes can be summed up as follows:

- **Peng represents Heaven's force, creating order by its control.**
- **This is balanced by Lui, The Receptive, which, being open, receives and regenerates the energy of the Creative.**
- **"Push," An, with its fiery nature, clears up a situation by repelling any attack with an upward movement.**
- **The watery nature of Chai with its hidden agenda easily tricks all that fall into its trap, to gain the advantage effortlessly.**
- **Chou, which literally means "elbow" in Chinese, controls any advance by its limited yet powerful ability.**
- **The posture of "Split" separates an onslaught with a shock tactic like thunder.**
- **Meanwhile Ko centers the energy, granting the mind and body time to reassess the situation without giving the advantage to the opponent, thus extricating one calmly from any difficulty.**
- **Lastly, Tsai foils an offense by redirecting the assault into any of the eight directions, just as the four winds change the seasons.**

All the postures, besides being carried out with visualization, must use condensed chi, or jing, which is the intrinsic energy or "thought chi." Intrinsic jing is perfected and practiced in Push Hands and Ta Lu. As already explained, the word, jing is derived from the Chinese character for "powerful" or "strong," as opposed to the other jing, from a different character set in Pinyin, meaning "seed" or "essence."

Chi has several cousins in different languages such as Japanese—*ki*, Swahili—*roho*, Arabic—*ruch*, Hebrew—*ruach*, Sanskrit—*prana*, Greek—*psyche*, Latin—*spiritus*, German—*Seele*, English—*soul*. All of these words, broadly speaking, mean "breath" or "spirit."

To fully understand chi, one needs to understand the culture of one's own origin. This part of the soul is at the quantum level, where archetypes manifest themselves directly from the unconscious. The internal training of Tai Chi helps focus the "inner" five senses of touch, smell, sight, taste, and hearing. The internal sense of touch can be focused to feel the chi in oneself and others. Usually one can only become aware of this through various training methods (such as Tai Chi, Chi

Kung, yoga, and certain esoteric disciplines.) Sometimes the sensation of chi can manifest itself spontaneously, during or after a traumatic experience. But to enhance its potential, chi must be understood and tempered in the context of the psyche concerned. Hence, the terminology and conception of chi will reflect the cultural origins of the practitioner.

Therefore, a Western practitioner needs to understand the Western archetypal manifestation of energy before real progress can be made. Otherwise, the exercise will just be "all talk and no walk," what the Chinese masters call "external chi."

As one refines the internal energy of the body, one descends into the psyche. Each psyche, although unique, is structured with archetypes pertaining to its own culture, race, religious background, etc. Therefore, if one descends into the Underworld with the wrong map, in a different language, one will get seriously lost. It is a domain that can be dangerous, and adepts from different cultures have often associated this unconscious realm with the metal mercury.

Quicksilver, as a metal or a metaphor for the unconscious, can be extremely poisonous, causing delirium or madness. A synthetic encounter can be induced using mind-altering substances and drugs, but, as already mentioned, the experience will be useless, as it will be outside the ego's control. A synthetic intoxication is ephemeral and serves no real purpose other than being a temporary release from outer world pressures. Such an experience can cause serious negative implications for the mind and body, even though there may a very fleeting and synthetic so-called "spiritual happening."

The Taoist method of enlightenment was to extract the jing, the generative force of the body using techniques still integrated into the "family" internal styles of Tai Chi and Chi Kung. The jing was transformed into chi by various methods of meditation and circulation, then transmuted into ***Shen*** or spirit. The Shen was "cooked" with advanced inner focusing to become ***Shu***, "emptiness." This state of tranquillity—"with a mind as still as cold ashes"—permitted the adept to transfer this refined energy into the Chen Yen, the diamond body of indestructible spirit, thus achieving immortality.

This experience of transmutation can be paralleled with the individuation process of Jung, which he uncovered completely independently, unaware of any other method at that time. He discovered that the ego was the center of consciousness, that on its own, without development, it is purely egocentric. In other words, when the ego is unaware of the unconscious, a person projects the contents of the unconscious out into the world of matter in a selfish and destructive way. This is

the raw, unrefined state of jing that is the precursor of the self-replicating aspect of DNA, "the selfish gene," yet within it lies the potential of further development.

The next layer beneath the ego is the shadow aspect of the personality. This is the neglected, dark side of human nature, made up of the evolutionary tools of survival, now distorted, including mercurial duplicity, brutality, jealousy, power drives, selfishness, and opportunism. This is akin to the chi striving to survive in time and space with the aforementioned attributes, but obviously needing to be refined in order to reach the next stage.

The shadow aspect of mankind is naturally evolving into consciousness on a collective basis, due to the natural evolution of civilization. But things usually have to get worse before they get better. The shadow qualities, when made conscious, can be a very good friend, helping to protect one positively. This means escaping the negative results of being led blindly into all-too-human yet avoidable temptations. When the shadow is integrated into consciousness, the ego is strengthened accordingly.

The Taoist stage of transmuting chi into spirit corresponds with the Jungian concept of freeing the inner soul that lies under the shadow. After careful and honest self-analysis, this aspect of an individual will surface in a man as the female guise of his psyche—called the anima by Jung. The opposite case is true for a woman, whose inner soul is masculine—known as the animus.

When these facets of opposition remain unconscious, the inner souls can literally play havoc with an individual, autonomously portraying another unpleasant aspect of human nature. This irritating state is evident, for example, in a man whose anima takes over, making him weak, touchy, despondent, indecisive, and so on. Whereas a woman will be unnaturally demanding, self-opinionated, aggressive, and so forth, when her animus is in charge. Most rows between couples are between the anima and the animus, where each is irrational beyond a normal resolution due to the unconscious nature of the souls running the show. These qualities, if left to run unchecked, will eventually lead the person or people to a bad end.

Such is the worst case scenario. But when a part of the psyche is consciously "cooked" into a digestible form in the fire of the mind and not projected, the anima and the animus become the messengers into and out of the unconscious, leading to the archetype of eternal wisdom. This supreme archetype is often represented and appears in dreams as the superior, "all-knowing" Father or Mother, or possibly other positive authority figures. For a man this appears in a masculine mantle, and a woman finds this in feminine form. Jung called this image the Self.

The gateway to the Self for the Taoist master was Shu, emptiness, or the freedom from opposites where all is quiet and as one with Nature. The last phase of the Taoist alchemical process was the *Chen Yen*, which is the quintessential principle

of rebirth of the personality through individuation. Here a new potential is born from the experiences of the mind and body.

In Tai Chi, the focus on the element of self defense is the dark side of the personality or shadow, hence the phrase “shadow boxing” to describe this practice. At a deeper level, a male needs to involve his gentle feminine aspect in order to perform the moves in the Tai Chi fashion, while the female must incorporate her masculine side in order to learn the regimen and repeat it. Lastly, the mixture of these criteria, if practiced diligently, will open the way for the manifestation of the Self for both male and female. This in turn leads to harmony with the Tao and wholeness.

In a rare interview for the BBC a year before his death, Dr. Jung disclosed that “the psyche in part was not beholden to time and space therefore could continue an existence of a sort after death.” He added that he had analyzed the dreams of many old people, whose imagery generally communicated a continuity of existence, not an end.

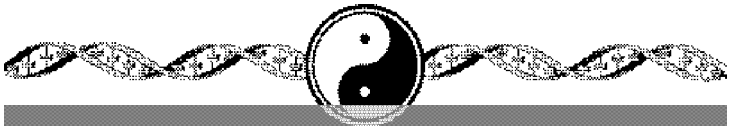
The process of actively engaging with the psyche will take place when one begins to refine jing. Consciously or not, this practice is an invitation to begin an engagement with the archetypes. This may not be noticed directly, but it will begin to affect the “outer” life.

The unconscious is always projected outwards until it is made conscious, which means that the effects of stirring up these internal concepts causes them to manifest, in an exaggerated and unstable manner, in the form of the ups and downs of the life experience, career difficulties, relationships, money troubles, and so on.

The archetypes can—and will—be brought up when delving into the psyche, even when experimentation is performed in a blinkered fashion. The practice can begin with Tai Chi, yoga, Transcendental Meditation, or some other esoteric discipline, but if there is no true purpose, the experience of the psyche will occur in a random and chaotic fashion. One must take the trouble to use the appropriate map, analyzing the symbolic language that manifests itself on this pilgrimage to the center of one’s being.

Jung’s tried method was to analyze the subject’s dreams. Von Franz attested that Jung had analyzed over one hundred thousand dreams. So, if one takes the advice of the Buddha who knew that a journey of a thousand miles begins with one step, one can embark on the inner journey of self-discovery with a dream marking the first stage.

This journey begins by taking heed of the visions, noting the contents of dreams by writing them down upon waking, discussing them with trusted friends or a partner. This will start a quid pro quo dialogue with the inner voice of eternal wisdom, where one can make contact with the various archetypes in an ordered fashion, being led in and out safely, and with the right coordinates.



My purpose in this chapter has been to show that all the above criteria refer to the same thing, from different points of view and in distinct ways. The contrast between Western science and the eastern, more natural view of the universe can be summarized like so: scientists in the West take tremendously detailed snapshots of the functions of the body and Nature, while the practitioners of Traditional Chinese Medicine accept that all things, both inside and out, are interconnected and exist naturally as an overarching harmony.

For example, the Chinese have a collective name for energy (chi) that reflects the life force flowing along the acupuncture meridians. This chi manifests itself at different resonances depending on the level needed by the mind and body, supplying energy to various parts of the organism. TCM sees a continuous flow of energy controlling homeostasis in either a (–) yin or a (+) yang mode, always in varying but relative proportions. If the chi is disturbed or unbalanced, it will cause the equivalent yin or yang effect.

Unaware of the underlying cause of the ailment, Western medicine treats the symptoms created by chi disturbance and imbalance, then documents those symptoms and attempts to draw conclusions from them, as if the symptoms were the disease itself! From the common cold to cancer, doctors in the West have spent centuries documenting illnesses, and have yet to find a cure for all but a handful.

With its pigeonholed view of energy, Western science breaks down biology into discrete disciplines and specialties, creating an overemphasis on the bacteria, cells, enzymes, hormones, neuro-hormones, neurotransmitters, genes, isolated organ function, and their by-products. These elements are then specifically targeted for manipulation by drugs and whatever else comes handy, instead of treating the whole energetic entity of an organism. This in turn has a superficial effect usually accompanied by unpleasant side effects, without curing the cause or the whole person.

Distinct from the Western way of treatment, the TCM view dictates that, if you balance the chi you will heal the body. Chi underlies and is responsible for the biological and chemical reactions of the mind and body. For all the differences separating these traditions, I think that East and West will eventually meet, just as the inner and outer sciences are even now coming closer to one another.

The modern Chinese and their TCM do not have an understanding of today's psyche, per se. The ability to accurately diagnose and treat illness was lost centuries ago to the Chinese, and although TCM attempts to heal the imbalance of chi, it cannot reach the real core of the problem: sickness in the soul. This predicament, shared by both East and West, was summed up in the words of Dr. Jung: "The body is the mere visibility of the soul and the soul is the psychological experience of the body."

Chapter Four

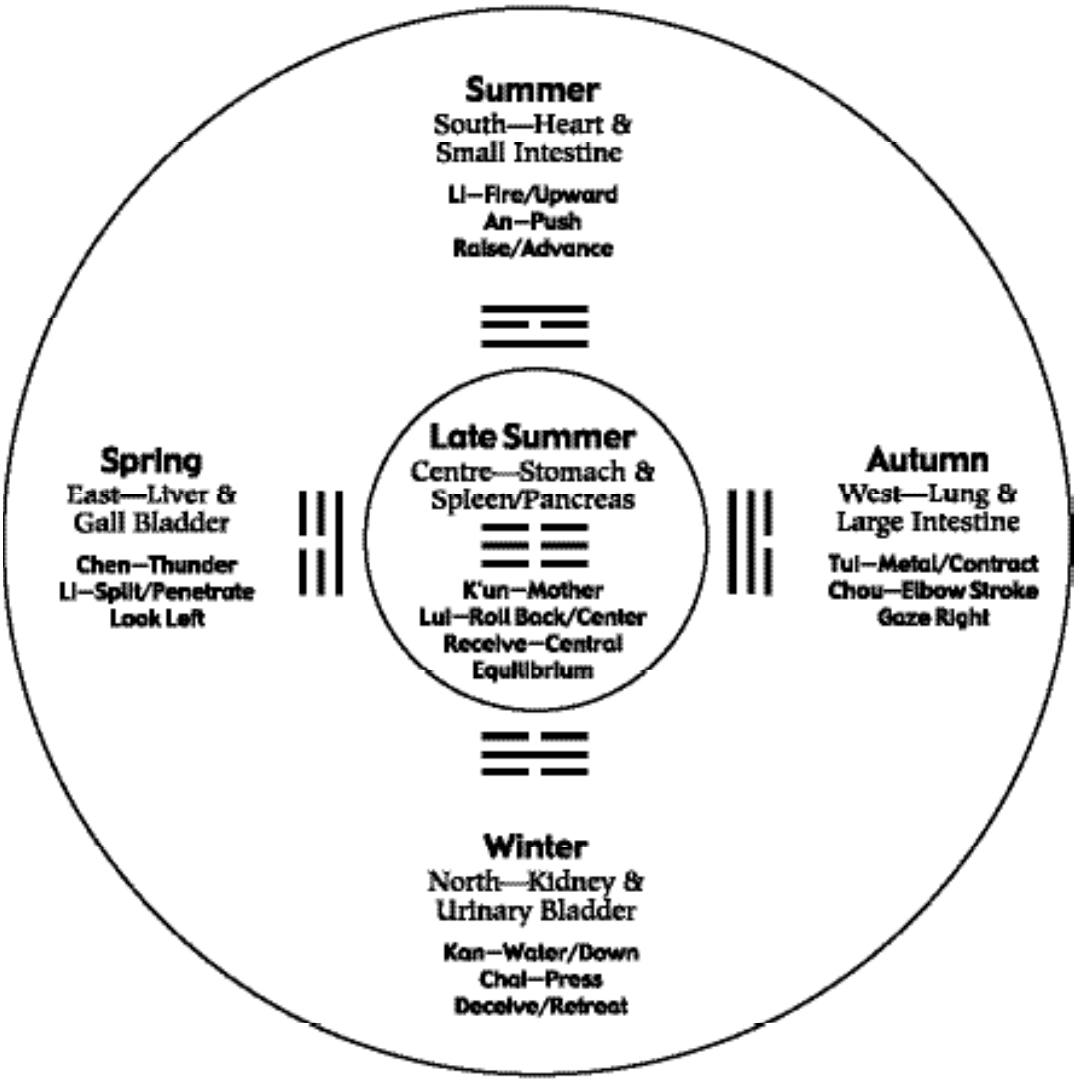
The Five Elements—Wu Hsing: The Relationship with the Tai Chi Form, Movement, and Internal Organ Balance

The eight trigrams are the archetypes forming the concept that underlies the eight basic postures of Tai Chi. The five elements (see chart on next page), in fact, are directional phases of change, through which the Pa Qua are given dimension in time and space. As we have seen in the preceding chapter, the archetype is psychoid, and for this reason cannot fully manifest itself in time and space. For this reason, the Pa Qua requires the Five Stages of Change—the Wu Hsing—in order to achieve an external, substantive expression. Also, the Five Elements are derived from the *Book of Changes*, which was itself inspired by the Ho Tu Map.

In the West, the Greeks' study of truth observed "four elements" woven into the fabric of their philosophy. These elements, upon which Western philosophical thought is based, possess a different flavor than their eastern counterparts, but are interrelated on a deep level with the Chinese Wu Hsing: both systems were born from observing the cyclical changes of the seasons.

The Chinese Five Element theory is attributed to Fu Hsi, also known as *T'ai Hao*, "the Great Bright One." It was this legendary emperor who founded the first dynasty of China, called the Hsia (2205–1766 BC). Fu Hsi is supposed to have been born as early as the twenty-ninth century BC, a divine being with the body of a serpent and the head of a human. His mythic attributes would indicate that, at the time this legend developed, human consciousness was still partially connected with nature, signified by the emperor's lower, reptilian half.

The Five Elements or Phases of Change, The Wu Hsing and Their Attributes



Having emerged as a ruler of the early Chinese lands, Fu Hsi organized the Chinese peoples, bestowing upon them hunting, fishing, animal husbandry, and many other necessary skills for subsistence. This signaled the evolution of Chinese consciousness, progressing from hunter-gatherer society to organized settlements.

This remarkable figure also formulated, single-handedly, the theory of the Wu Hsing, with their five stages of change. Fu Hsi based this theory on the "Ho Tu," the mythical Yellow River Map, which he had discovered as a magical chart on the back of an ethereal tortoise that had surfaced along the banks of the Yangtze, the Yellow River.

In this chapter, besides discussing the theory of the Wu Hsing from a Chinese perspective, I shall elaborate upon their meaning by demonstrating the clear parallels within the Western tradition. This will unravel some of the mystery behind many of the obscure Taoist and Tai Chi texts on the subject, thus enhancing the understanding of Tai Chi and Chi Kung. For those interested in Feng Shui (Chinese geomancy), the same rules apply, for that discipline also claims the Wu Hsing as its source.

The Psychology of the Wu Hsing

As humanity and consciousness evolved, the projections of the psyche changed their focus slowly away from Nature, the seasons, the planetary and solar deities. All of these ancient figures were made redundant, one way or another, by technological advancements. Over the centuries, with human projections into outer and inner space using rockets or microscopes, we have seen a kind of progress. This evolution of consciousness has served to separate nature into ever-smaller "special" areas, each with its own specialist scientific focus. Collectively, these are represented today in various scientific and cultural "-isms." Although it seems all of these areas of scientific inquiry will blast off in myriad unrelated directions, this plural focus will eventually mature into the discovery of Nature's source, the inner dimension, which lies behind every aspect of reality.

In the dark ages, when man was at the mercy of Nature, the Chinese scholars attributed a human emotion (besides other values) to each of the Wu Hsing, born out of the annual struggle for survival. In the 'Wu Hsing and their attributes' chart, one can see that each element was attributed with yin and yang "emotional states," still used today in TCM for their effective diagnostic capability. For example, when the energy of the liver is overburdened, this state gives rise to anger as the body's attempt to discharge excess "bad" chi; when balanced, this energy is responsible for will power.

The seasons of the year formed one paradigm in Chinese philosophy for the ebb and flow of the body's energies. In Antiquity, the fragile human needed courage to overcome the fear of the darkness and the harshness that comes with winter. After this season, the soul and its willpower were recharged, with the beauty of spring endowing new life. Proceeding to summer, when the heart could be filled with joy, humans were engulfed in the wonderful bounty of Mother Nature. This led to a time of reflection and thoughtfulness brought on by the inevitable reduction of physical activity in the heat of late summer; such introspection also prepared one for autumn and the falling of the leaves. As the cycle turned to winter yet again, an sense of sympathy for all creatures was created in humans, themselves facing the specter of winter yet again. These primordial experiences of early man have been absorbed into our current life cycles, though most people barely notice how the year's progression changes their energy and attitude.

In seventeenth-century England, as in China, alchemy went underground because of similar cultural oppression. Notwithstanding the bans on their practice, many of this arcane art's secrets were preserved and performed in the most unlikely places.

One of these sites was the Yorkshire coast port of Bridlington, on a headland overlooking the bleak North Sea. Here lived Sir George Ripley, the canon of the abbey that is today but a windswept ruin perched on the cliff overlooking the town. Ripley was an alchemist, as his clandestine writings and fantastic "scrolls" prove. Many of his works are still intact and can be viewed in the British Library.

Among his many occult works—including the "Ripley Scrowle" and elemental mandalas—one stands out in particular. Entitled *Caelum Philosophorum*, "The Philosopher's Heaven," the diagram presents at its heart a circular inscription centered around symbols of the four elements. The inscription reads: "When thou has made the quadrangle round, then is all the secrets found." He also wrote and produced many manuscripts concerning Christianity, astrology, astronomy, medicine, science, alchemy, and other arcane and mundane subjects.

Ripley's elucidations included a discussion of the alchemical process of rebirth, stating that it could be attained after one is freed oneself from the struggle of deliverance from the "four elements." In the following pages, I shall try to expound on his simple formula, which is perhaps best understood by the popular phrase from alchemy, "squaring the circle."

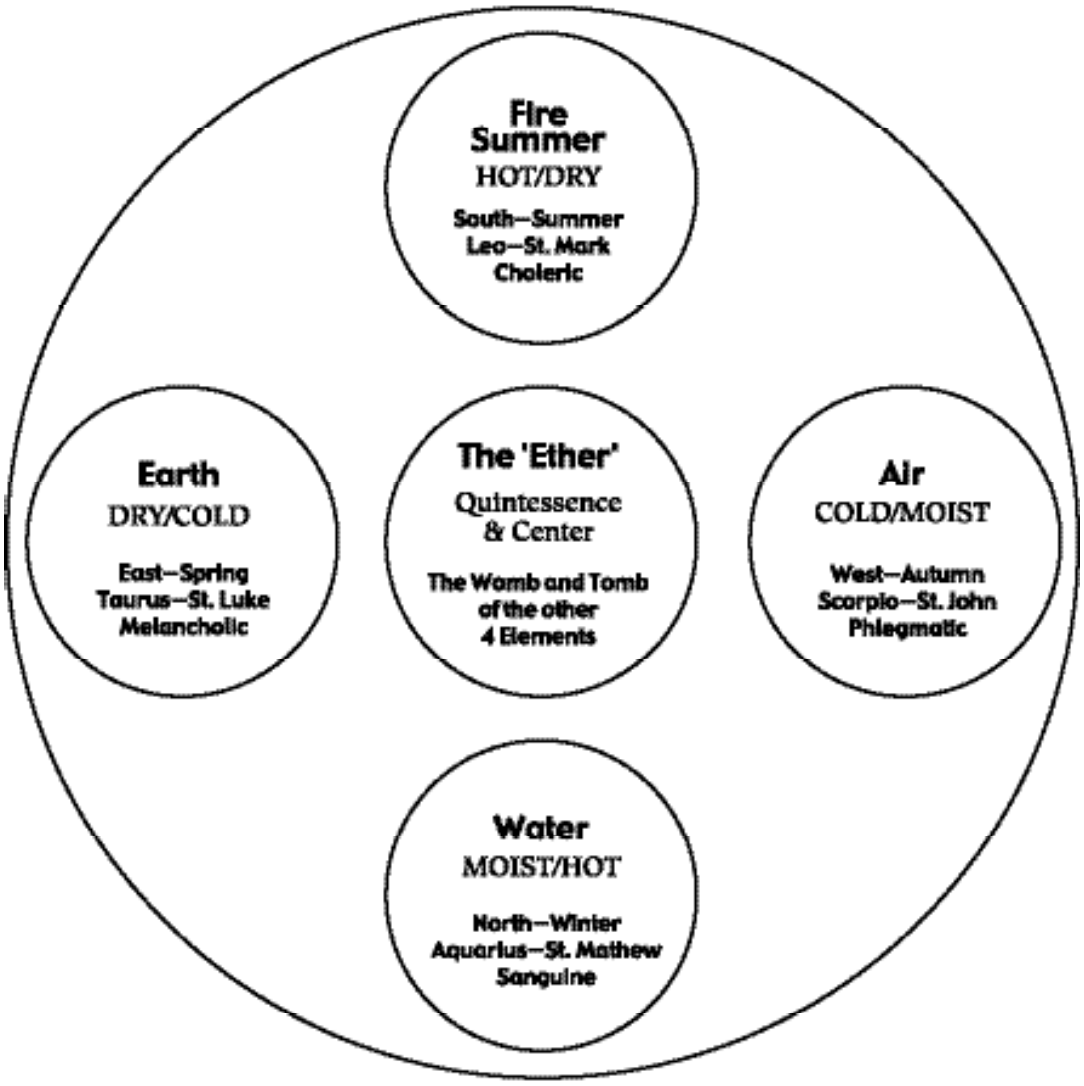
The thirteen postures (8 + 5) of Tai Chi were the Taoists's own method of "squaring the circle." Eight is an archetypal number in the West, as well as the East. The Greek philosophers used the 8, to denote infinity: when turned on its side it circles endlessly from one point to the other— (yin/yang symbol)_—as two intertwining loops. Eight is the sum of the formula 2 x 4 = 8. Four acts as the number of wholeness on Earth, balanced by the four of Heaven. The circle represents the yin aspect of the unconscious, squared by the cardinal points (the four functions) of consciousness, which is yang.

In Taoism, the eight trigrams establish an archetypal pattern of the pre-birth and post-birth creative forces, requiring the five elements and their directional intentions to create a third dimension from the two. This in turn paves the way to the fourth, which is outside of time and space. The Wu Hsing in Tai Chi Chuan derive their positioning from the post-birth order of trigrams from the *I Ching*, positioning "Fire in the South," "Water in the North," and so on (see chart on next page).

The Classic Greek Elements and some of their Attributes

This system was first laid out by Empodocles of Acragas, Sicily

"When thou hast made the quadrangle round,
then the secret is found."



The heavenly body of the Earth, *T'i* (and not the soil, earth, *T'u*, the two often being confused for one another), is placed at the center, since it is the source and goal of the other four. These elemental changes organize the bearings of the material world. In Tai Chi this formula is played out by the Wu Hsing, giving the eight postures of the form their orientation.

Wei Po Yang (second century AD) is considered by many scholars in the West to be the father of Chinese alchemy. Joseph Needham's recent study, Civilization and Science in China, presents this opinion, discussing various Taoist alchemical texts from an exclusively academic position. Wei, considered to be a shaman who discovered the elixir of immortality, curiously shared this secret with only one of his pupils . . . and with his dog. Among his many treatises, Wei Po Yang asserted that the energies of the Five Elements must be harmonized in order to achieve immortality.

In the West, mythographers and scholars of religion—such as Dr. Marie-Louise Von Franz—have written that the four elements of ancient Greece can be found snaking their way through time, ultimately becoming the four functions of Jung's typology. It is clear that Dr. Jung was well aware of this influence of ancient trends on his own ideas. Also, it appears that each discovery related to the elements was merely a stage in the collective evolution of consciousness. The four functions can now be perceived as tools of orientation for the time-space sphere within today's consciousness.

As defined by Jung, the four functions have evolved into their present form because the faculties of the psyche no longer need battle against the seasons to achieve physical survival. Jung also realized that it is not possible to graft his more evolved version of the four basic properties of consciousness precisely over the foregoing values, due to their more advanced state.

Many of the structures, conceived in an attempt to explain life throughout all the world's cultures, actually possess similarities well beyond any possible coincidence. This will be shown in the following pages.

The story of Wei Po Yang teaching the secrets of immortality to his dog taps into a deep archetypal association with the quest for knowledge. According to "Jungian" interpretation, " dream animals" often represent different stages of archetypal manifestation. In the case of "man's best friend," a four-legged messenger connotes investigation, its instincts and sensitive "nose" making a dog the perfect animal for acquiring information.

A primary example of this particular archetype is the ancient Egyptian god Anubis: jackal-headed, this being transported the souls of the dead to the afterlife. Anubis had a man's body and a canine head, demonstrating his upper supernatural faculties, so to speak, which could "see" into the unconscious. His hybrid anatomy also gave him access to the worlds of the living and of the dead. The legend of the werewolf (literally, "man-wolf") is associated with the same idea, but in this case the unconscious has completely overtaken consciousness, its powers manifesting at nightfall by the light of the full moon.

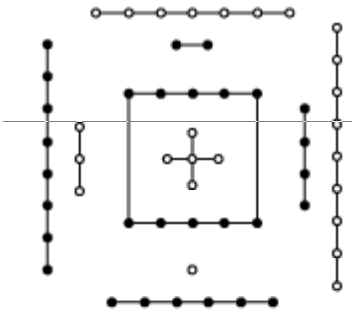
According to Jung's formulation, Wei Po Yang's canine companion represents his intuitive sight, affording him access to the Other World while his pupil (perhaps female?) taking on his secondary functions.

This reflects the duality of genders implicit in much archetypal associations. The classical male ego, as it occurs both in eastern and Western Antiquity, boasted that the thinking and sensing functions found in the upper psychic echelon was supported by the "lower" functions of feminine intuition and feeling.

In the classics of Western mythology, the lower, feminine areas are often represented in various forms as inspiratrix, from the guise of the Greek Muses to the Valkyries found in the Norse Sagas, Vestal Virgins of Rome, and so forth. Each example shows the female principle "behind the scenes" of male action and psychic development, all the while inspiring and affecting this progress through their yin-based qualities of intuition and feeling (page 99). Even Lao Tzu, Taoism's "Wise Old Man," is said to have disappeared with a dancing girl after writing the *Tao Te Ching*!

The reverse of this relationship is true for the feminine psyche. We possess less obvious examples of the effect the male principle has had on women because of the patriarchal bias coloring much of our history. But women had heroes as well, perhaps more exciting than their all too familiar spouses: Perseus, Achilles, poets, writers, knights, troubadours, and so forth. Even the image of Christ (another classic case of inner conviction) motivated Joan of Arc, the French martyr who was inspired by the archangel Michael. This ideal image of masculinity taken up by women has recently been applied to the "fabulous" (and untouchable) pop stars, actors, sportsmen, and media heroes found in today's popular entertainment. (The same is obviously true for men and the unachievable icons of female perfection they are given to crave; this is most likely a cause for the stalking and abuse against women we find in our current society.)

The Four Elements in Greek Thought



The "theme of the four" can be found everywhere throughout the world, as in China's Yellow River Map. If one traces out the "1–9" in the layout of the Map, it actually creates a three-dimensional figure "4," showing the element of water in the north having sprung from the one of Heaven, giving birth to the other four.

Thales of Miletus, the Greek philosopher alive in the sixth century BC, came to the same conclusion when he stated that the element of water was the basis for all matter. One of Thales's pupils, Anaximander, deduced that water, being cold and wet, must have

a balancing element with the converse nature of heat and dryness, whose result is fire; he reached this conclusion by applying the law of opposites. This, for the West, was the birth of the theory of the four elements.

Though derived by the Greeks in the mid-sixth-century BC, these elements probably stemmed from the "four" witnessed in the Egyptian myth of Horus, son of Isis and Osiris. He was a symbol of light, and as a hero killed Set, the demon of darkness. It was Set who murdered Osiris, thereby calling down the wrath of Horus, the avenging son. Horus himself had four sons, each appointed a cardinal point.

The Egyptians also believed that an incarnation of Horus's sons guarded the viscera of the dead, the appropriate organ of the deceased being placed in a canopic jar dedicated to the son ruling that organ. Duamutef was a jackal-headed deity who cared for the stomach. Imsety, with a human head, concerned himself with the liver. Qebhsnuf, with his hawk head, looked after the intestines. And the dog-headed Hapi was given charge of the lungs.

One can see similarities between the Chinese and Egyptian cultures, both of which associated the elements with a body's internal organs. Other classic quarternities are the four creatures in the vision of Ezekiel, reappearing in the attributes of the four authors of the Gospels. Representations of these creatures can be found in medieval churches throughout Europe, as well as being adopted into later church ornamentation the world over.

The Greek philosophers did not stop when they "discovered" the four elements. Empedocles of Acragas, Sicily (fl. 490 BC), wrote down his list of the classic four elements (page 117) of Greek philosophy. This list influenced Western astrology, alchemy, philosophy, and medicine right up to the nineteenth century. Even in everyday conversation one still hears expressions based on this elemental theory: for instance, a healthy individual is said to have a "ruddy" complexion, referring to a sign of good health; ruddy is a red color of the sanguine type, derived from the element of air.

Empedocles continued his theory of the elements by showing that love joined them together, while strife separated them. Hippocrates gave the four elements attendant humors. These humors remained as tools of diagnosis and remedy for Western physicians for centuries.

Probably the most famous of the Greek philosophers, Aristotle was a pupil of Plato and became the personal tutor to the Hellenic world's greatest warrior, Alexander the Great. This mild-mannered thinker is still influential today, his ideas being present in the way logical discussions and debates are carried out in universities, law courts, and democratic institutions all over the world. He theorized that each element had at its center another of the elements, which made it what it was. These factors were supposed to be the four pillars of the world, handed down from the Creator, with the contrary action being responsible for the harmony and equilibrium of Nature. Aristotle also realized that air was hot and moist at the center, while fire was hot with a dry center, water cold and moist, earth dry and cold.

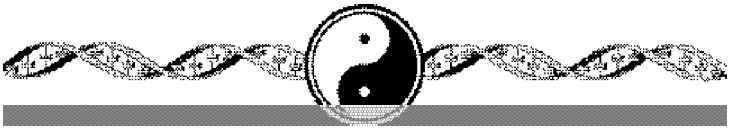
Aristotle was a major influence on Arab and European culture, as well as many alchemists of the Middle Ages and members of the Church. These included Canon Ripley and Thomas Aquinas who, as Roman Catholic clerics, were committing heresy by adopting such ideas; if discovered, they might have been put to death. Fearlessly, they surmised that the true elements were the creative force behind the visible manifestation, with matter only exhibiting an outer quality with the intrinsic property of each true element. The element could be changed only through its intrinsic character.

In the case of air, if moisture was driven out, fire would result. Earth was supposed to steady matter by adding weight and stability. Water was nourishing, a pervasive and dissolving element. Fire, on the other hand, had properties conducive to quickening, illuminating, and heating. Lastly, air lightened, using its expansive quality to balance the other three.

Over many years of elaboration, the Aristotelian code became flawed by many misinterpretations. Luckily for us, Jung broke down these corruptions. Nevertheless, it is clear to see how Jung's four functions, which he determined as methods of orientation in consciousness, represent the evolution of the four Greek and alchemical elements, albeit in a more conscious framework.

The alchemists—philosophers from the east and west—concluded that heavenly "gold," the "*aurum non vulgi*," could only be produced through a perfect balance of the elements. The new way discovered by Jung also demonstrated that, when all four functions were in balance, the result would be wholeness. Such was the process of "individuation." In this state, the four cannot be divided—the four parts constitute the whole.

Notwithstanding Jung's dictum that one cannot graft his more evolved typology onto its forbears, the following interplay should confirm that there is a connection between all of these quaternary systems. The Greek element of "fire" can be seen as the Thinking function, fulfilling the role of the logos or "word." Counterbalanced with fire is the element of "water," with its lunar qualities associated with relationships and the Feeling function of eros, allowing one the ability to relate with sympathetic emotion to one's surroundings and fellow humans. The earth stands for the solidity of Sensation, utilizing the five senses to concretize the three dimensional world of matter. Compensated by air, which, as the aerial, spiritual quality, relates to Intuition; air allows for perceiving future and past possibilities latent in the other three.



In most cases, the traditional route of the occidental theory of the elements has ended up as so much hocus pocus. In contrast, TCM still uses the Wu Hsing effectively. This is probably due to the fact that Chinese civilization has historically been very introverted, allowing for little outside influence. China has enjoyed a continuous, uninterrupted flow of development in its own culture and science.

It is difficult to determine whether the Western medical use of the four elements was efficacious, as there was little documentation of the theory and practice of this type of diagnosis. The individual physician analyzed and prescribed a cure, based on his or her own diagnosis of a given patient. With the amount of quackery that prevailed, though, there is little doubt that this system left a lot to be desired.

The use of leeches to remove "evil humors," for instance, has been scoffed at by modern medicine. But leeching patients is seeing a comeback, as this technique benefits the patient through the leeches's saliva. Functioning as an anti-coagulant, this substance (hirudin) has proved a useful drug-free treatment for diseases of the circulatory system.

From Paracelsus to Quantum Physics

The controversial founder of modern medicine's pharmacopoeia—as well as originator of modern chemistry—is the Swiss-German Paracelsus (Full name: Philippus Aureolus Theophrastus Bombast von Hohenheim 1493–1541). Having learned his particular brand of chemistry in the Austrian workshop of the alchemist Sigismund Fugger, Paracelsus gained experience in medicine during his extensive travels. He became City Physician at the University of Basel, Switzerland, in 1527. There he pioneered the use of pure chemicals—as opposed to indeterminate

mixtures—in the treatment of disease. Devising cures for individuals and whole populations, Paracelsus produced a treatment for syphilis and anticipated the modern practice of homeopathy. He wrote that "the universities do not teach all things, so a doctor must seek out old wives, gypsies, sorcerers, wandering tribes, old robbers, and such outlaws and take lessons from them. A doctor must be a traveler . . . Knowledge is experience."

Paracelsus held that the rough-and-ready language of the innkeeper, barber, and teamster had more real dignity and common sense than the dry-as-dust scholasticism of Aristotle, Galen, and Avicenna. His scholastic wanderings took him all over Europe, Egypt, Arabia, and the Holy Land, including Constantinople, which was and is the gateway to Asia. Everywhere he sought out the most learned exponents of practical alchemy, not only to discover the most effective means of medical treatment but also (even more important) to discover "the latent forces of Nature," and how to use them. He wrote: " He who is born in imagination discovers the latent forces of Nature. . . . Besides the stars that are established, there is yet another Imagination that begets a new star and a new heaven."

During his tempestuous career, although a prolific healer, he became very unpopular with the authorities. This was due to his outspoken criticism of the ruling class, including the medical practices and doctors of the day. In his many lectures he pronounced publicly that he had more cures in his back garden than could be found in the recognized apothecary's shop. He also posed such embarrassing questions as "why did doctors seek cures for the living, by examining the dead?" This unorthodox healer applied his version of the elements throughout his highly original medicine.

Jung, a distant admirer of Paracelsus, credits him as the pioneer of an empirical psychological healing science, noting also that the Swiss alchemist was the first man in Europe to publicly attest to the concept of psychically animated matter, known scientifically as "telekinesis."

Telekinesis enjoyed a rebirth of interest in the early twentieth century. In those days, with the advent of atomic physics and the visible disintegration of the structure of matter mirrored in the art of the cubists like Braque and Picasso (to say nothing of the social disintegration in Europe that inspired the First World War). As a child of that time, Jung could not help but be influenced by this resurgence of interest in telekinesis. Others of the intellectual and scientific elite in Europe soon found Jung to be supportive of their breakthroughs.'

One famous visitor to Jung at his house along the shores Zürichsee was Albert Einstein. They delighted in playing chess together and discussing their theories of physics and psychology. During their encounters, the Swiss doctor explained his views of the unconscious and synchronicity to the German-born scientist. Jung realized that physicists viewed matter in much the same way, but he saw himself as an analyzer of the psyche and a delver into the human soul, whereas the science of physics used its faculties to probe into matter. He predicted that the two sciences would ultimately arrive at the same conclusions, meeting at the quantum level.

Jung's prediction appears to be correct. With the breakdown of the Newtonian model and its replacement with a system describing the so-called "vibrational world," quantum physics exploded previous theories of how matter and the universe operate. Quantum physics declares that the results of an experiment are always altered by the scientists who conduct and observe it. In other words, the experimenter completes and is part of the experiment and, as such, cannot comment on the results objectively. The superstring theory seems to confirm this concept that everything is interconnected.

Applications in Tai Chi

Once science reached this stage of understanding, it became profoundly easier to see links between the various explanations of elemental theories derived from the eastern and Western traditions. The Chinese system, being more introverted and collective in scope, was centered on the human being; as we have seen, its medical implications still valid in part today. In contrast, the extroverted occidental view became the vehicle for explorations of outer space and of matter itself. Today's global village needs both introverted and extroverted traits, whose differences are amply reconciled in the Jungian model.

Both the Western and Chinese philosophies place the sun in the south. This is applied in Tai Chi in an actual and a figurative sense. For example, the Taoist element of fire symbolizes the south, as well as the front of the body where the heart, mind, and eyes face. In fact, the Tai Chi form is always begun facing the actual or imagined south. The opposite, cardinal point is utilized by those practitioners who live in the Southern Hemisphere; but the imagined direction of the heart will still be a symbolic south. All efforts at self-understanding have the same purpose, whether in Tai Chi or Jungian psychology. The goal in every case is to clarify as much as possible the meaning of life.

In Tai Chi this can be accomplished through synthesizing the eight postures from the outward collective focus, to an inner sphere, adopting the five phases of change. When the outer phases of change are understood, through practice and study, one can free oneself from their external effects transforming them into an inner experience.

South, in the practice of Tai Chi, is relative to where you face. The start of the form or the frontal position of any movement serves to represent the "inner" south. To encourage and enhance the initial process, one can also face the cardinal point of south. One should begin the form facing the solar arc because of the Taoist belief that the sun gives off pre-birth chi, which can be absorbed through the orifices and even the skin.

Apart from the light and warmth it gives off, the sun also causes inclement weather, as well producing from its nuclear fusion ultraviolet and infrared radiation. Solar winds regularly knock out satellites and interfere with space and terrestrial communications, affecting in particular their magnetic fields. It is not too difficult to accept that the solar winds also have an effect on human chi. Thus, post-birth or solar chi can effect pre-birth or human chi. (This is discussed in more detail in Chapter Five.)

The Tai Chi Masters laid down an obscure definition of the five elements in Tai Chi, but the above criteria should help to explain the following:

- **Advance**
- **Retreat**
- **Gaze Left**
- **Look Right**
- **Central Equilibrium**

The Wu Hsing were first incorporated in the martial arts in the Wu Hsing I Chuan, developed by Marshal Fei in the twelfth century AD. Fei had learned Five Element Boxing from a Taoist monk. The movements are Taoist in origin, based on the Wu Hsing and performed in a linear fashion with far less sophistication than the round art of Tai Chi, which absorbed many of the Hsing I's martial techniques; these latter are still apparent in the "Original Yang Style."

The Four Corners and the Push Hands are ordered by the eight postures from the Pa Qua, while *San Shou* focuses on the directional emphases of the Wu Hsing, progressing into an advanced Push Hands that incorporates both sets of principles (i.e., the Thirteen Postures). This also includes the self-defense techniques from the "Original Yang Style" of Tai Chi Chuan. These factors, taken as a whole, created a peerless martial system, as well establishing far-reaching spiritual connotations.

Element:	**Fire**
Tai Chi Attribute:	**Advance/Upward**
Direction:	**South**
Emotions:	**Joy & Unhappiness**
Sounds:	**"Laughter"— "Ha"— "Chih"**
Organs:	**Heart/Small Intestine — Triple Heater/Pericardium**

From the Chinese perspective, fire is indicative of the south, the sun, and heat, all causing a forward and upward effect. This produces techniques enriched by the above qualities, which drive forward, "burning up" any defense or attack; this is especially effective for those attacks connected with "metal."

The intent and energy of this move must contain actions that forge ahead, producing an upward lifting effect. This is derived from the fire posture of Push—"An," with its derivatives, as laid out in Chapter Three. Each fire posture contains "advance," accompanied by the upward lifting intention. A very yang forward thrust must be made, which must have the opposite, withdrawing idea built in: just as the emotions attached to fire warn, an overextended impetus will end unhappily.

Any technique can have fire at its core, as in the case of Repulse Monkey. Even though one is retreating, the upper yang hand relates to fire, which is balanced by the downward yin side, related to water.

As might be expected, fire techniques are extinguished by water applications. In Push Hands where one can safely practice all the techniques from the form, an effective fire application is possible when the opponent's center of gravity is raised effortlessly. This is clearly visible if the toes of the partner lift off the ground first. Just as a flame burns, forcing one to escape injury quickly with an upward defensive action, the inner ideation of fire chi will cause the same outer effect. When an opponent's balance has been disturbed in this way, the adversary will lose the ability to attack or defend, as the mind becomes preoccupied with righting the body. This will render any opponent harmless, preparing one to carry out a suitable counteroffensive.

Such yang dynamism must be enveloped by a yin tactic before and after. When one laughs (affected by the emotion of fire), one exhales. This link was exploited by the Tai Chi Masters who realized that, if breath was exhaled with a "Ha" sound, it would compound the heat of the action, just as oxygen feeds a flame.

A move can be made very dynamic when carried out with skill, incorporating such actions as those fueled by a "Wood" technique (such as "Liver Stroke") or the sideways penetration of Cloud Hands. All these features produce the *Fa Jing*, adding intensity to any attack—in effect generating a human conflagration that will become indomitable. When performing such techniques, be sure to avoid water applications, as they will put out fire and bring tears.

Actions involving fire focus the internal energy on the central chi channels of the arm and hand, which are associated with heart chi. These techniques, which ideate fire, will enhance and reinforce heart, small intestine, pericardium and triple heater chi.

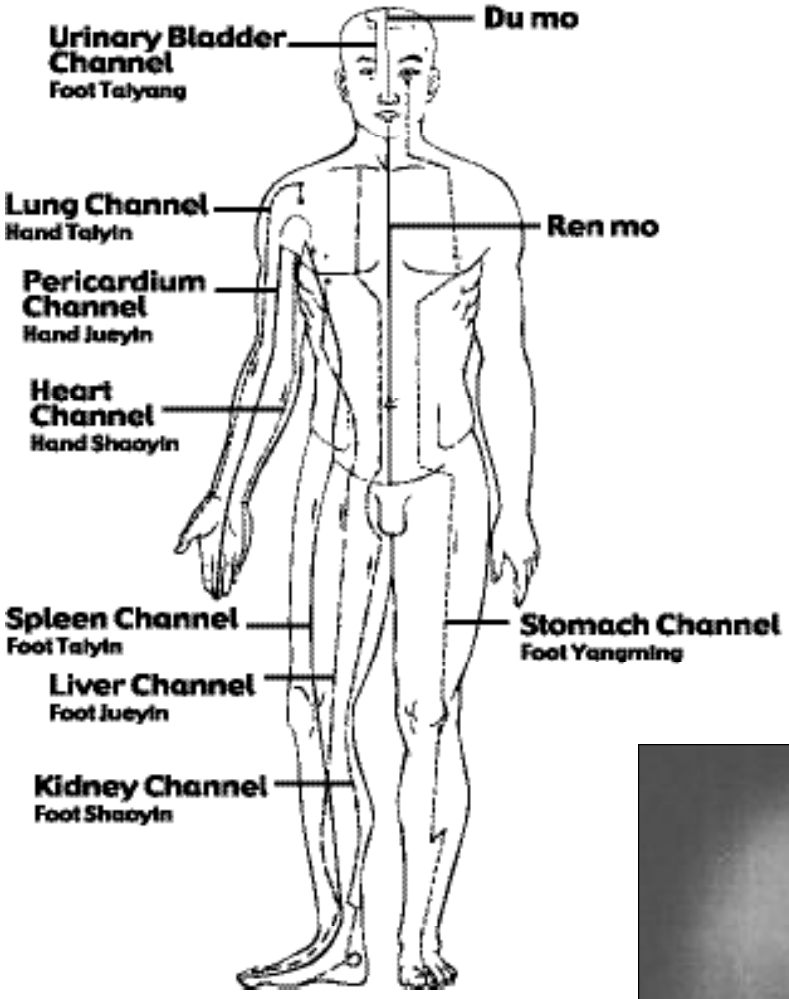
Element:	**Earth**
Tai Chi Attribute:	**Central Equilibrium/Centering**
Direction:	**Center**
Emotions:	**Thinking & Anxiety**
Sounds:	**"Sing"— "Heng"— "Kung"**
Organs:	**Stomach/ & Spleen/Pancreas**

The essence of this element is ingrained in every posture, for it is the mother principle of Tai Chi. Central equilibrium centers one's energy, mind, body, and soul. It acts as the template of correct body alignment for Tai Chi and Chi Kung, as well as any discipline or sport, because it accords with the chi flow in the meridians.

The following "Ten Essentials" center the organism, initiating the conditions for self defense and health. Even beginners will be able to feel their own chi very quickly by adopting these methods. The more advanced practitioners can use them to intensify the flow of energy for healing of others or internal applications of the martial arts. Yang Cheng Fu called the former functions "the civil" and the latter "the martial," meaning that to truly control and understand chi (*Tung Chin* or *Dongxi Jing*), one must know both sides. The Ten Essentials must be integrated into each move to achieve central equilibrium.

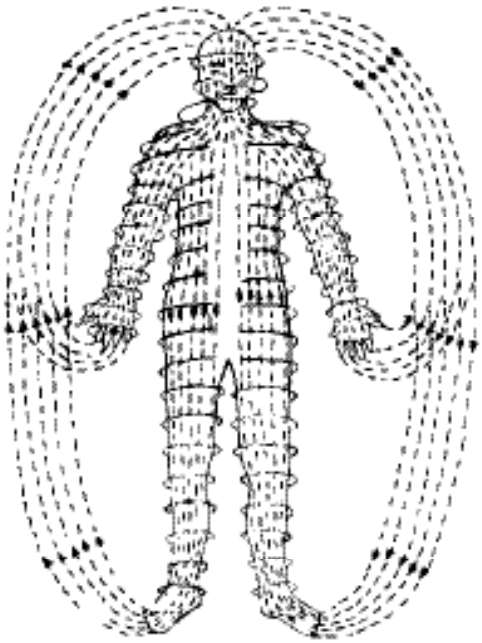
I was taught these intuitive "family" methods by Master Chu King Hung. The energy flow created can clearly be seen as an external aura by Kirlian photography. The following methods enhance, complement and reinforce the energy flow in and around the body. I have taught (and thus proven) these techniques since 1976; I have since discovered the flow concurs with the Kirlian map of the aura. Master Chu once hinted that the old Masters could see the human energy flows and aura; this is how these "family" methods were derived and integrated into the Tai Chi pantheon.

Front view of Acupuncture meridians



A Kirlian photograph of my daughter, Melissa Horwood and her aura (a golden aura in original color photo), taken at the Mind Body Spirit Festival in London in 1996. Each Kirlian photo is different. The flow is identical to the other diagrams on the next page.

Chi Energy Flow Chart



This chart was created by the Department of Medical Paleography of Shandong College of Traditional Chinese Medicine, China, showing the external aura of chi.

The postures of Tai Chi and Chi Kung must accord with the energy flow of the internal and external manifestation of chi to achieve the optimum effect. i.e. baihui pulled upward, elbows over toes, hands and arms arched in order to line up with energy flow, etc. Please see Earth—central equilibrium in chapter 4.

The First Essential Principle of Tai Chi Chuan

One should never "double weight" during performance of the form; in other words, 70% of the body's weight should always be on one foot or the other. Double weighting causes the chi to stagnate in the lower limbs, affecting the distribution of chi throughout the whole body. The same principle applies to the body as to any structure: the above is as secure as its base. 70% of the weight of each foot must be positioned over the "Bubbling Well Point," Yongquan—the spot on the pad of the foot (K.1), with the other 30% left on the heel. This applies to both the "weighted" yang foot and the accompanying yin foot. This rule pertains to the yang foot of the front and back stances as well, with the exception of such postures as Raise Hands; there, the yin foot rests gently on the back edge of the heel as the chi is focused into the heel area of the sole. In contrast, a back stance like Crane Cools Its Wing has the yin foot with a 30% weight focus on the Yongquan, with the remaining 70% on the Yongquan of the back foot.

The "Bubbling Well Point" is a term for the area where the earth chi enters and leaves the lower part of the body. This is the root of all Tai Chi stances: if this part adheres securely to the earth and intermixes with the earth's chi, the connection will help safeguard central equilibrium. The Tai Chi classics refer to this loss of adhesion as "floating." It is not by coincidence that this point is the starting place for the kidney channel, the home of pre-birth chi. When K.1 is stimulated, it will engender more chi, increasing stability.

The outer, convex part of a circle is yang, the inner, concave part, yin. Take an inflated tire: the outer yang side is supported on the inner yin arc. The same law of dynamics applies to chi. Therefore, a convex aspect will assist yang chi to flow in yang channels, and a concave or hollow shape will encourage yin energy to run in yin channels. The feet should arc and cup the ground with the outer topsides of the foot, making a convex curve, with the soles being concave, always making sure that K.1 is rooted.

Chi rises up the body naturally as we age; a good rule of thumb is, the higher the center of gravity, the nearer is death. So if chi rises prematurely, this indicates an unhealthy condition. For this reason, the Tai Chi classics prescribe that one should "breathe with one's feet," loosely meaning one must keep the center of gravity in the middle of the body at the Tan Tien. As the feet are yang and the head is yin, this will keep the human figuratively centered between the forces of Heaven and Earth. In TCM, the observation of where and how chi relates to a person acts as an accurate visual method for instant diagnosis.

The Second Essential Principle of Tai Chi Chuan

Front stances are measured by the width of one's own shoulders. A back stance aligns both feet within a parallel corridor, structured on the inside by the heel of the weighted, yang, back foot and by the outer edge of the hip of the yin leg. The feet of a front stance should trace the edge of an imagined Tai Chi Tu, which encloses every stance. The diameter should be equal to the width of one's own shoulders (page 154), with the toes of each foot being slightly turned in.

The knee of the yang, weighted leg must be over the toes of the yang foot, and the knee of the yin leg must be aligned with the toes of the yin foot. The knees of the legs should be subtly turned out with the toes gently pointing to cause an inner concave and outer convex to the shape of the legs. (An exaggerated version of this posture can be seen in the bowed legs of a cowboy.) These parameters will encourage chi to flow in the yang, outer sides of each leg and foot, returning up the inner, yin aspect of the leg. Diseases of the lower limbs, where chi flow has been inhibited by accident or illness, cause a yinnizing of the legs, visible particularly when the knees buckle in towards each other and the feet splay apart unnaturally. This yin condition can be seen in patients with Multiple Sclerosis and Muscular Dystrophy, among other diseases.

If a person naturally has feet that turn in, this indicates a yang constitution; whereas, if the feet turn out, it shows the person to be more yin. This is noticeable in very young children even before they walk, determining the type of constitution inherited from the parents before as well as during conception.

The Third Essential Principle of Tai Chi Chuan

The hips and the pelvis must be kept in a horizontal plane, which will prevent any scoliosis (a lateral curvature of the spine). This condition is usually caused by bad posture or by one leg being longer than the other. Both can be helped in time, with perseverance and practice of Chi Kung (see Chapter Five).

"Chi is stored in the spine" means that the spine, although kept vertical, should have a gentle bow shape accentuating the three main gates of chi amplification on the Dumo. The first of these gates is the Mingmen, which stimulates kidney chi (GV.4). The next is the Shenzu (GV.12), located between the shoulder blades; this is where chi is fed into the arms. Lastly, the Jamen (GV.15), at the base of the hairline at the middle of the neck, controls the medulla oblongata and all its nerve and brain functions. The human medulla oblongata is unique among all the species on Earth, in that it is set directly over the spine, under the brain.

The Tai Chi dictum "the head must be kept light and sensitive" refers to the cranium summit point, the Baihui (GV.20), which acts as though it was being

pulled up vertically. This ethereal point is the bridge between the upward flow and descending arc of chi in the microcosmic orbit, invigorating the brain (including the hypothalamus, the pituitary and the pineal glands). The Baihui is often equated with Niewan or Nirvana, that is, Enlightenment. If the Yongquan (K.1) of the foot is well rooted and the Baihui is light and sensitive, the body will be in harmony with the chi of Heaven and Earth.

The tongue is curled up to lightly touch the roof of the mouth, linking the Dumo and Renmo channels. The chin is kept in and the chest concave, at point Shanzong (CV.17) on the sternum. Reverse breathing accompanies each move. A yin, inner breath accompanies a yin move, and a yang breath with every yang posture. This will balance the fire and water chi of the mind and body, a state essential for good health. The spine must be kept in a vertical line, with the sacrum aligned with the spine. This helps connect the lower orbit of body chi at the gate of the Huiyin (CV.1).

The Fourth Essential Principle of Tai Chi Chuan

The arms must be relaxed and circular at all times. The elbows and shoulders must be kept low and loose, which helps keep the chi centered at the Tan Tien, the frontal aspect being the Chihoi (CV.6). If the shoulders are raised, the chi will float out of the body by way of the lung. This "negative chi," raised shoulder effect can be seen in asthmatics and when people become frightened. The elbows should be pointed downwards, in a rounded fashion and slightly away from the body, in order to prevent any restriction of chi flow by having the arms too close to the body. If the elbows are directed towards the knees in this way, it protects the floating ribs as well as helping to prevent the chi from rising. When the shoulders and elbows are loose, relaxed, and gently held in their sockets, the chi is more readily held at the Tan Tien, preventing the energy from "floating."

The Fifth Essential Principle of Tai Chi Chuan

The wrists, ankles, knees, elbows, hips and shoulders must be kept relaxed and rounded, never held at acute, chi-blocking angles. Chi flows more readily around a circular frame.

The Sixth Essential Principle of Tai Chi Chuan

Chi follows the mind and, as the mind's intent becomes stronger, the chi will become more powerful. The mind's eye is always focused at the Tan Tien with every move being controlled by the maxim "the mind moves the chi that moves the body."

The seemingly impossible task of actuating this statement is begun by visualizing that the chi is streaming in the desired manner through the body in specific ways (as outlined in Chapter Five). With practice, this inner ideation process of chi projection will pave the way to more involved patterns of chi circulation. After a while (and relative effort), as the thought chi becomes clearer, it will follow the intent of the mind more easily. One must remain *Sung*, (loosely translated as "keep relaxed") while maintaining all of the controlling parameters of Tai Chi's central equilibrium.

The Seventh Essential Principle of Tai Chi Chuan

Yang Cheng Fu declares "relax the waist—the waist rules the body." This can be interpreted like so: if the waist is held rigidly and not allowed to be supple, there will be no connection between upper and lower, a quality whose importance was specified in Chapter One. If there is no root, there is no real posture, and it is the waist that acts like the center of a wheel. It is the central pivot that controls the deflection of attacks and issues back the power. "Supple waist = supple chi."

This is accomplished firstly in a physical manner by ensuring that all movements adopt Chan Shu Jian, the Silk Cocoon Reeling technique, which helps screw the weight and chi into the rooted leg. If the weight is forward in a front right stance, the waist should turn slightly towards the right foot without angling the hip off of its horizontal axis.

This process is then internalized by ideation, where the chi does the "turning" instead of the body; this, in effect, makes the outer twist invisible. The chi is directed outwards to the upper limbs and simultaneously down to K.1 in two complementary, spiral actions, with the waist as the center of each twist of chi.

The Eighth Essential Principle of Tai Chi Chuan

"Use the mind not strength": this is where the nei kung, internal systems exploit the mind's ability to move conscious chi around the body. This ability controls the nervous impulses, which in turn govern the muscles and tendon movement of the limbs in a smooth and very efficient manner. In this way the body's internal energy is harnessed more effectively. Contrarily, if rigid tension is used (as in external forms of exercise),the Mother chi is depleted more quickly, as well as restricting the passage of chi in the channels.

The wei kung systems, such as karate and kung fu, train the body's reactive nerve systems rather like a machine gun, firing out impulses through the motor and sensory nerve fibers. Although this kind of movement can have initial success, it will eventually cause internal damage, as well as slowing down one's nerve

reaction and response time. This stressful type of strength damages liver chi, creating a vicious circle by impairing the chi of the muscles and tendons.

The upshot of this is that external disciplines are slower, more harmful, wasteful, and ultimately rely on "tricks" to arrive at moderate results. Chi, trained by nei kung, is like a flexible laser beam in a fiber optic channel, utilizing the meridians to focus the chi in a continuous stream of energy around the body, reacting immediately at the command of the mind. This method can be used for healing by passing the chi along blocked channels of a patient, or martially by disturbing the chi flow in an assailant. The power and result of the chi implanted is adjusted by mind intent, just as if one turned up the power source to the laser with a dial.

The more sophisticated one's ability, the more possibilities available for chi projection. The first stage is to imagine that the chi is flowing out to the periphery on a yang breath, and back to the Tan Tien on an in-breath. (This procedure is explained in the ball breathing section featured in Chapter Five.) After a period of perseverance and careful reflection, one can replace the physical actions with the intent of thought chi, using the body as a vehicle for chi transportation.

The relative success one experiences in developing chi will depend on the amount and quality of pre-birth chi available. Historically, the training of thought chi is exemplified by the legendary abilities of the Yang Clan to levitate, as well as their being responsible for other unusual feats. Perhaps these were exaggerated, becoming the stuff of legend over time. But at the very least it was the Yang Family's private joke. They had duped the despotic Ching Rulers for two centuries by teaching superficial Tai Chi, while they kept their secrets of mind intent hidden, "in the family." In this way the Yangs retained their prowess and their necks for so long.

The Ninth Essential Principle of Tai Chi Chuan

"Continuity without interruption" is a phrase from Tai Chi philosophy, poetically elucidated by Lao Tzu. He also wrote that the ocean is mightier than the river, because it lies below. This natural system of distillation and supply is only possible through the constant rhythm of Nature, which generates the flowing, circular pattern of creation.

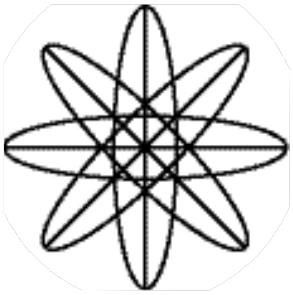
The same is true of a human being: if one moves in a gently relaxed, constant, controlled, spiral, and centered way, the chi will respond accordingly. This is one of the main reasons for the apparently empty, deliberate movements of Tai Chi Chuan, under whose popular image hides a dynamic system for self-improvement.

The Tenth Essential Principle of Tai Chi Chuan

"Seek stillness in movement" is the opposite of the Chi Kung ideal of seeking movement in stillness. This is where the body is kept still, permitting one to activate the jing into chi, fuse it with the mind, then circulate it around the body (see Chapter Five).

This technique is counterbalanced by maintaining an "empty" state while practicing Tai Chi. Here, one has only to incorporate the formula of Chi Kung and the tenets of central equilibrium in a totally intrinsic blend. The principles of this teaching will then become second nature without having to focus on them at all, arriving at the point of innate stillness in movement.

Above and beyond taking the central role in each posture—whether one is advancing, retreating, and so forth—the earth has its own external applications. This principle is also found in the postures, Lui, Ko, and Hui Shou (Joining Hands).



In Hui Shou, one's hands and arms form the shape of a large ball, with the top hand at the level of the top lip and the lower hand in line with the groin. This simulates holding a circle of energy with the diameter determined by the length of the conception or earth meridian. Hui Shou centers and settles chi, and it can also be used in any of the eight planes (i.e., vertical (x2), horizontal (x2), or diagonal (x4)).

Earth techniques dam up and contain the water moves of retreat easily, following and adhering to them in a neutral mode, encircling and encapsulating all possibilities of evasion. This opportunity is available only to the practitioner of Tai Chi who can retain central equilibrium, because each situation imbues the fusion of the mind, body, and chi into one imagined sphere. This allows one to (adopt & adapt is an alchemical saying which should be kept together like yin & yang.) adapt to any predicament, always remaining constant in the face of any change. However, always be careful to steer clear of wood and its ability to pierce the central calm of the earth. Central equilibrium improves the ability of the mind and digestion.

Element:	**Metal**
Tai Chi Attribute:	**Look Right/Contraction**
Direction:	**West**
Sound:	**"Weep"—"Heng"— "Shang"**
Emotions:	**Sympathy & Sadness**
Organs:	**Lungs & Large Intestine**

The element of metal is born of the earth, functioning as a symbolic representation of the metallic ores that formed during the creation of the planet. As it cooled, native minerals drawn from the cosmos condensed into metals. Gold is

sometimes thought of as representative of all metal because it is found in and is drawn from the darkness of the earth. Nevertheless, it has the color of the sun, reflecting its creative qualities.

The lungs expand and contract, feeding the organism with post-birth chi from Nature, as well as providing the necessary oxygen. When one cries, sneezes, or coughs, the lungs contract to expel excess yin. To "look right" is a metaphor for the attributes of the West, where darkness and truth lie. This is a figurative way of requiring the student to exploit the symbolic attributes from the right side of the Ho Tu Map.

The direction of the setting sun, in both eastern and Western alchemical traditions, represented the time of closing in and contraction, preparing one for the night or winter; also, this formed a symbol for the realm of the unconscious. Such metallic metaphors as are associated with this function became short, tight, and sharp, cutting and contracting applications in Tai Chi, like liquid ore compacting when it hits water.

These applications are secreted in Raise Hands, where the body sinks as the hands close in. Metal is present in the end turns of Cloud Hands, and the upper hand of Brush Knee and Twist; it is also evident when the "sword" hand cuts as the arms open out during the kicking sequence. Needle at Sea Bottom is another example of this, where the sword hand chops down as it "plucks."

Metal applications are enhanced when reinforced by earth and or wood techniques. Cloud Hands contains three methods that make this sideways advance. Besides having a reduced lateral target area, this posture is devastating; what is more, it serves to strengthen the chi of the lung and large intestine, which rely on contracting energies to function efficiently. But metal must elude fire with water, or it will melt.

Element:	**Water**
Tai Chi Attribute:	**Retreat/Downward**
Direction:	**North**
Sound:	**"Groan"— "Heng"—"Yu"**
Emotions:	**Courage & Fear**
Organs:	**Kidneys & Bladder**

Water is allied with winter, hibernation, darkness, and retreating to safety at the appropriate moment to escape harm. Any retreat must be cautious, as the *I Ching* points out in Hexagram 64. The Judgment warns that if one behaves like a young fox and dashes across the ice, its tail will get wet and possibly fall in, all its efforts being for naught. On the other hand, if one adopts the wisdom of the ancestors and crosses the ice as a weary old fox, constantly alert for cracks or predators and looking out for the safest spots to step, one can avoid disaster.

The Western psyche has a hard time with the concept of retreat, particularly in this frantic and expansive age when it is fashionable to be bold and brash, an extrovert. This attitude is slowly losing its grip as people begin to see that the "anything goes" way shortens the lifespan of the individual and the planet, and doesn't really advance anything other than a hasty and brutal dissolution.

The alternative is truly to be desired. Retreat—at the right time—is like a natural hibernation, not a loss. It represents a time to regroup within one's psyche, allowing for time to improve the situation. The *I Ching* often advises to withdraw from an endeavor until the time is right: bearing in mind that the only constant is change, it is therefore wise to retreat when one is weak, to bide time, out of harm's way, until one is strong again. It is unwise to advance against the tide of life, especially when one is on a down cycle. Retreat under one's own power, by one's own volition, instead provides control and an opportunity to plan for future moves. Such behavior is an investment in loss.

Retreat can be found in Roll Back, Repulse Monkey, the yin turn in Cloud Hands, and all extinguishing the advance of fire, which can be reinforced by metal (both sides of Cloud Hands provide a good example of this). Water energy, if channeled correctly, will stimulate the pre-birth chi of the kidneys (i.e., jing), providing strength to one's hearing and bones, even the marrow. Water must avoid earth techniques or be obstructed by the earth's ability to encircle and confine.

Element:	**Wood**
Tai Chi Attribute:	**Gaze Left & Expansion**
Direction:	**East**
Sound:	**"Shout"— "Ha"— "Chio"**
Emotions:	**Will & Anger**
Organs:	**Liver & Gall Bladder**

The sun rises in the East, defeating the darkness of night and winter, and in so doing engendering new life to the plant and animal kingdom, as well as creating an atmosphere of expansion with new vegetation. Even in Western astrology, Taurus the Bull charges away from winter in the month of April; this represents the forces of spring rushing in to take command of the barren earth. This sign of the Zodiac is also linked to St. Luke (aka, "Lucas, the Light-Bearer"), one of the four apostles of Christ, a role ultimately derived from that of the four sons of Horus.

When the Tai Chi Masters created Gaze Left, it did not mean to literally look around or carry out applications to the left. Although this may occur to the practitioner, what they meant was that one should adopt the expanding properties of the early morning and spring.

We have observed that, in both eastern and Western philosophy, the left hand indicates the yin or dark side of life—remember that in Latin "left" is sinister, a word that came to mean all that was dark or unknown in the world. This idea is the basis of Tai Chi "wood" techniques, which, like a tree with roots buried in the sinister world of darkness, allow its trunk and branches to expand out and up.

It should always be remembered, however, that a tree grows down as much as up. This idea has been interpreted in moves that materialize as if from nothingness, then penetrate the desired target like an arrow. The most obvious of these is the Liver Stroke discussed in the previous chapter. Wood can be found in the six heel kicks where the chi is directed into both feet simultaneously, thus simulating the root and branch of a tree. This principle makes the apparently awkward kicks of Tai Chi the most powerful of any martial art.

Other postures that possess this element include Snake Puts Out Its Tongue, Punch Opponent's Groin and Bend Bow to Shoot the Tiger. Wood must steer clear of metal or be cut down; at the same time, it is advanced by the power of water. Wood energy aids the liver, the eyesight, the muscles and tendons, and the soul.

Conclusion

When the five elements are understood, both externally and internally, they will become second nature, improving the essence of Tai Chi and the quality of life. These principles are practiced in Push Hands, Four Corners, and San Shou, adapting to self-defense moves to such an extent that they often become automatic reflexes. The whole process of ideation and visualization is then internalized, so it can be imbued into the Tai Chi form.

Every time the Tai Chi moves are performed, they incorporate the ideated principles of the various techniques from the five elements, the eight trigrams, Push Hands, the Four Corners, self-defense, and various methods of internal and external breathing. This is one of the main nei kung secrets of the Yang clan, whose practice improves, conditions, preserves, exercises, strengthens, and builds chi internally, without any visual hint of the inner process.

A final note on the phonetic sounds related to the elements described in this chapter: "Heng" and "Ha" are the phonetic sounds that can accompany any relative technique as cited above, with "Heng" stimulating yin chi and "Ha" activating more yang energy. Heng can be used either on an inward breath or an out-breath, depending on the level of chi stimulus required. For example, if a yang move needs less of a yang impetus, "Heng" will prevent too much chi from being extended; but on a yin application, this will enhance yin chi. By the same token, "Ha" is only carried out on an out-breath for major yang moves.

Chapter 5 Five

The Science of the Inner Breath—Chi Kung

The world is made up of and ordered by opposite tendencies: hot–cold, push–pull, young–old, tall–short, rich–poor, neutron–electron, inner–outer, and so forth. This arrangement is evident, but usually goes unacknowledged. These opposites occur at every level, from the formation of a galaxy right down to the structuring of an atom.

The Taoists adopted the law of yin–yang as the foundation of all levels of their philosophy, science, and medicine. As has already been discussed, the Chinese character for yin indicates the dark side of a mountain, while the yang character represents the sunny side.

To promote an understanding of creation, the Taoists exploited the natural law of opposites, reasoning—as Descartes did in the West—that the smaller cannot create the greater. Therefore, to understand the greater, one should study the smaller.

This principle of opposites evolved into discovering the principle that, if there is an outer breath, there must be an inner, human, microcosmic version. This internal life force they also called chi. The Chinese dictionary defines "chi" as breath, air, or a gas, deriving from the character signifying the dawn mist rising off a mountain, symbolizing it as a manifestation of the eternal creative spirit.

The Chinese science of inner breath was named Chi Kung; in Pinyin Chinese, the term has been romanized as Qigong. The term *kung* or *gong* signifies the working or practice of chi/qi. Of the many types of Chi Kung, all fall into one of two categories, the inner, "nei" or outer, "wei" forms. The most effective and superior of these are the internal Chi Kungs, collated and passed down by the Tai Chi

masters of the Yang Family. The nei kung method solely motivates the chi by the mind, dispensing with specific postures or forced breathing.

The nei kung breathing exercises taught by the Yangs have been practiced for three thousand years, and were perfected by the Taoists of the Wudang Mountain monastery. The Yang family improved the potential of these disciplines in both the martial and health spheres, adapting them into the forms practiced exclusively by the "family" Yang Style Tai Chi, today.

Obviously, there are many stages of yin and yang, just as night turns into day and vice versa, represented by the Tai Chi diagram: yin is represented by the black segment, balanced by the white part of the yang half. If the chi goes out of kilter, one of the segments will become larger than the other. The aim of Chi Kung is to harmonize the chi into homeostasis, correcting a situation where the chi is either too yin or yang; this situation is due to dis-ease, and must be healed before the physical ailment can be resolved.

The whole biology—including all the organs, immune functions, senses, central and sympathetic nervous systems, and brain and body functions—is supported by the internal energy of chi. Therefore, if this energy is disturbed, disharmony is the result. Even the English word "heal" is derived from the cognate of the word "whole": when one is not "whole," therefore, one is unwell.

The Wu Hsing, being the Five Stages of Changes of energy (page x), tabulate the level of chi both in the seasons and the human body. Briefly, the five stages of terrestrial chi are:

- **fire**, representing the restful heat of summer. This gives rise to the ripening bounty of
- **earth**, which in late summer transforms into the harvesting period of autumn;
- this is represented by the closing or contracting level, symbolized by the cold, compact structure of **metal**,
- announcing the quiet, dark state of winter, which in Chinese alchemy is epitomized by **water**, transmuting in turn into the next elemental stage,
- **wood**, representing the new growth of spring. This season, with its inevitable return of rising energy, sees plants and trees begin their period of expansion, fed by water and sun. Thus the cycle finishes its annual procession with wood feeding the fire of summer.

Every element listed above corresponds to an internal organ. Thus, fire represents the heart and mind; earth is linked to the stomach; metal is the element associated with the lungs; water is connected to the kidneys; and wood is allied to the liver.

These ancient observations are still practiced in today's medical sciences and have valid health ramifications.

The Wu Hsing, referred to as the "Five Elements," represent the energy potential—not the literal meaning. For example, summer is hot and linked to the sun's heat in high summer. This means that, when a patient's body burns with a fever, it is too yang, and therefore one has too much fire chi.

The Taoists incorporated the principles of the Wu Hsing into their Chi Kung, linking fire—representative of the consciousness—to the mind. When the mind or mind's eye is focused at the level of the Chihoi (CV.6), the frontal aspect of the psychic center called the Tan Tien, this generates "heat."

Jing is the instinctual, yet unconscious, generative potential of the body, known as pre-birth chi. This initial form of meditative Chi Kung is the first stage toward transmuting the inner life force into a tangible energy, which is useful in enhancing health, art, prowess in martial arts, and so on.

This focusing of fire under water "heats" the water chi into an internal "steam" or breath, which is then conserved in the Tan Tien for later use. The Chinese characters for Tan Tien indicate a "red or cinnabar field," hiding the deeper meaning of a cultivated place of heated yang energy. The red color associated with this point corresponds with the exoteric symbol of "nei chi," the esoteric life force.

Derivatives of this spiritual symbolism crept into all walks of life in China, both consciously and unconsciously, most often found in illustrations and object decorations made with red cinnabar, actually mercuric sulphide, the mineral ore of mercury. This red substance was used to paint artifacts, and is notably the key ingredient in the renowned Chinese red lacquer work called *t'i hung.*

After his ascension to power, Mao Tse-Tung adopted red (I suspect unknowingly) for his famous little book and for the national flag. While it was already the "color of International Communism," red certainly was recognizable as part of the Chinese symbolic identity, whose origins stretch back into the millennia.

The antiquity of the Chinese affiliation with red is well documented. Li Shao Chun, a Taoist alchemist of the second century BC, declared that the first step to achieving immortality was the metamorphosis of cinnabar by dedicating prayers to Tsao Chün, the Furnace Prince, who would help the adept to transmute mercury into gold. In this example, mercury carries the same meaning for both the Chinese and Western alchemists.

In the West, Mercury was not only the Greek messenger of the gods, and later a planet, but came to represent the arcane substance of the Holy Grail itself. In other words, "mercury" was a collective metaphor for the unconscious, lying as it were below the level of matter or consciousness; gold served as a metaphor for the

result of the transmutation of this arcane element. Gold, in its exemplifying the goal of the "quest," took on in this association the aspect of wholeness, the quest fulfilled.

For the Chinese, the Tan Tien also acted as the cauldron of transformation; it is here that surplus chi is stored. When the cauldron is heated, the chi, figuratively speaking, spills out and down to the Huiyin (CV.1), the center of the perineum. From here it can be raised up into the Dumo channel, which, when correctly opened, allows the chi to ascend this meridian up the spine, to the crown of the head. Then on through the Baihui (GV.20), ready for its descent through the Renmo, for another firing at the Tan Tien.

Every cycle makes the unconscious chi more conscious, with jing being the alchemical spirit trapped within matter. The Baihui is linked to Niewan, the Chinese term indicating a "palace of enlightenment," equivalent to Buddhism's Nirvana. In this place, chi would then be tempered in a variety of ways, in order to improve health, conduct martial skills, and finally for some to achieve a spiritual oneness. (See Chi Kung exercises on the following pages).

Jing is the pre-birth or generative force, known as the "kidney (adrenal) essence." For the Taoists, this was the life force emanating from the "Nothing of Emptiness," *Wu*, before being worked into the "Something of Manifestation." In this way, jing's role suggests a preemptive energy out of the time-space void, energy that is responsible for all of creation. It manifests itself through different mediums, in different proportions of yin and yang, to produce the plethora of forms known as Creation. These forms were designated by Lao Tzu as the Ten Thousand Things, derived, in his words, from the "eternal Tao."

A similar concept can be found in the zero point energy of "over unity," which is referred to as an "esoteric force" by modern science. Over unity describes the phenomenon where one can extract more energy from matter than is initially put in. The alchemists of the West thought there was a substance known as *phlogiston* that lay hidden at the center of all matter, which, when touched off, caused material to burst into flame. The existence of this substance was dismissed for centuries as so much hocus pocus, until recently, with the advent of quantum theory and nuclear sciences. Splitting the atom is, by the very nature of this process, causing flame to arise from matter.

Despite the different perspective of Chinese medicine from that of the West, the inner life force known as jing can be compared with various hormonal secretions described in Western biology. This is especially true of hormones derived from the

adrenal glands, which are responsible for synthesizing many of the body's hormones including androgens and estrogens. Jing naturally transmutes into chi, the energy responsible for and underlying all the body's biological and chemical reactions. It is in this form that Western science and medicine acknowledges the activity of the mind and body, albeit using Western terminology to describe this process.

The steroid hormones generated by the adrenal glands are essential for life, constituting the male and female hormones of reproduction. The adrenal medulla is composed of embryonic cells originating in the neural crest, pinched off during the formation of the neural tube of an embryo; this tube is the fetal precursor of the developed spinal cord. The gonads (male testes and female ovaries) of both the men and women are embryonic "cousins." They were originally attached to the adrenal glands of the fetus, migrating downwards to differentiate into the appropriate sex of each individual at around six or seven months after conception.

However bizarre it may seem, clinicians can now extricate ovarian follicles from a female fetus, which can then be fertilized (much as a human ovum) to produce another human fetus. The chi inherent in stem or master cells is now being exploited to generate new life in the body. This discovery has led researchers to the conclusion that they can reproduce any of the 200 or so specialized tissues found within the human body. Unfortunately, if these are used as a remedy, the cure will be temporary, as any healing will depend on the inherent damage to the individual's chi, which would be very difficult to heal long term by any process of implantation. This is the main reason for transplant organ rejection, among other complications witnessed in such advanced medical procedures.

The Chinese Masters regarded the mind and body as the result of the differing levels of chi, with the physical attributes of the mind and the body being "hard" manifestations of this life force. Western science discarded the concept of an inner soul in the eighteenth century at the advent of the so-called Age of Enlightenment; instead of intangible energies, anatomy was adopted as the basis for understanding the mind and body. This became the new method of classifying various physical phenomena, in a snapshot fashion, ignoring the ebb and flow of the life forces animating the physical object they were observing.

The difference between the eastern and Western science can be seen as purely conceptual. Western science can be described as the observation of the body's natural functions, similar to a compilation of millions of still photographs. In contrast, eastern science sees the organism as the result of the continuous ebb and flow of energy. Thus, to an eastern practitioner, stem cells, DNA, hormones, and

the rest, are all the result of chi. Each quality, hormone, molecular structure, within the body in reality has the same function, though it can be described differently, depending on one's orientation.

Centuries ago, the Taoists proclaimed that the generative potential or jing was passed to offspring solely through the mother. This concept is similar to the present Western notion of the passing of mitochondrial DNA, the microscopic "powerhouses" that provide a cell's energy. These cells have their own separate strand of DNA. Modern geneticists have discovered that only the mother passes on mitochondria.

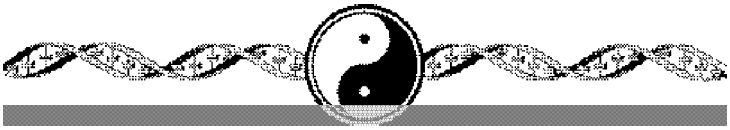
Whichever perspective is adopted, the potential of the gonads is enormous. A healthy male can produce three hundred to four hundred million spermatozoa in one ejaculation. Assuming, conservatively, that one man would enjoy a twenty-year period of potency, this would allow him to produce 1,456,000,000,000 in his lifetime. This precious essence, with its fantastic capability for reproducing the species, was the arcane elixir for the Taoist alchemist. Whether they arrived at this conclusion by intuition or through meditation is immaterial. There exists written proof that they conceived a process of harnessing and exploiting this extraordinary life-producing substance in the second millennium BC, well before the tools of modern microbiology, or even the invention of the microscope.

Comparable spiritual procedures are to be found elsewhere. It is not a coincidence that there are vows of celibacy and silence in many religious orders around the world. Consciously or not, such discipline serves to contain the internal energy of these hermits'reproductive systems, energy that is transmuted into inner strength through concentration on prayers and devotions. This is another way of confining internal power to the body, concentrating mental and physical strivings of one sort or another into the internal energy.

As mentioned, these practices are to be found throughout the world. The sung mantras and sutras of the East, or the celebrated "*A-u-m*," where the "*Au*" vibrates the lower psychic centers and "*Um*" the upper. Similarly, the ancient Latin Mass included incantations based upon Judaic and Arabic sung prayers, each with the intention of engendering an uplifting effect.

Native Americans and Australian Aboriginal rituals contain dances and songs for certain seasons, as well as rites with similar intentions for transmuting the basic human instincts into a more highly developed form. In this way, awareness of man's spiritual destiny could be raised.

This process, with a little discernment, can also be witnessed in folk dancing from all countries. Take, for example, the English Morris dancers and their maypole rituals, where the tapping of clogs represent the beat of the Earth's horizontal force. These acts are formalized by the dancing gestures creating a set of feminine, spiraling patterns, woven around the maypole as the upright symbol of masculine, heavenly power. The performers act out a cosmic dance with the intention of marrying these opposites for the benefit of the people and their land—an English version of Feng Shui.



All of these methods stimulate, circulate and raise the energy around the mind and body. Researchers have discovered that playing certain works of classical music, such as pieces by Mozart, can improve mental concentration and learning. This phenomenon is evident especially among children, where experiments show that they became more responsive and receptive when Mozart's music was played during class activities. Some surgeons have classical music piped into their operating theaters, as they find this music relaxing as well as sharpening the senses necessary for the whole team to perform well during the operation.

It is of particular interest that Mozart's music has been celebrated for its soothing and enhancing qualities. His father, a Mason introduced the Austrian composer to Freemasonry, and some scholars consider that all his music is based on numerical themes derived from the Jewish mystical tradition of Kabbalah. This system, divested of its original Hebraic elements, serves as the cornerstone for many clandestine orders and "secret societies" of the West. Mozart is perhaps the most famous Mason in the world of music, and his last major opera, *The Magic Flute*, is almost certainly a thinly veiled depiction of the initiation rites the composer himself underwent.

Music has been played throughout human history for similar purposes of releasing and developing the body's own energies. However distinct the cultures, the penetrating qualities of musical resonance music have been employed the world over to achieve the same goal: causing the lower pre-birth energy of procreation to metamorphose into spirit. In many cases, the participants had no conscious idea they were tapping into such forces.

Working independently, Carl Jung developed his theory on the process of individuation, defining it as an eclectic procedure of finding wholeness or the center of one's being, called by him the Self. He outlined this process to involve four archetypes, which are common to all cultures and religions. These are, in their basically identifiable forms,

- **the Good God**
- **the Devil**
- **female or male deities, and**
- **the "human hero on a quest"**

Jung's method elucidates all of the various systems found in world cultures, observing that the symbols from each culture meant, in essence, the same thing across the globe. Put simply, a person's striving to know him or herself can be represented as a conscious or unconscious undertaking.

Individuation is achieved, according to Jung, when one becomes truly aware and able to absorb the instinctual energy of the archetypes, which are the unconscious parts of the psyche projected out onto matter. In this way we meet our unconscious as fate. In Taoist terms, the unconscious, yin elements of our psyche naturally seek out their yang counterparts in the outer world of events and experiences.

Unfortunately, when we encounter the outer events that are the result of unconscious projections, it is usually unpleasant. But if one can reflect on the seemingly damp, inner world of the unconscious, it will prevent unnecessary hardships along the way: in a sense, we can turn fate into destiny. Reflection is the way to seal in the energy of projections, creating an inner heat of anguish that can then be transformed by the honest fire of conscious thought into an inner strength of clarity. This metamorphosis of our own unconscious enriches and enlarges our consciousness.

Jung noticed that the process of individuation is usually kickstarted by an outer, traumatic event, often accompanied by a flood of dreams from the unconscious. If accepted as autonomous aspects of the psyche, these will commence the inner dialogue and "alchemical" journey towards wholeness.

Whatever process is adopted, the archetypes will always manifest themselves, as Jung discovered, appertaining to the culture and origin of the psyche concerned. Whichever scheme is applied, it must never be forced or induced chemically by drugs or other external substances, but must be a wholly natural process.

The Taoist "fire of the mind" in Chi Kung is associated with the hypothalamus and its brother, the pituitary gland. Even in modern Chinese medicine—which is a blend of TCM and Western medicine—it is accepted that the Baihui (GV.20)(page 150) stimulates this area of the mid-brain, the Baihui being the place of a "Hundred Convergences." The inner eye of the pineal is also stimulated by way of the Yintang (GV.24.5)(page 150), which is the site of the outer aspect of the "third eye" of eastern culture. The Yintang is an acupoint situated on the forehead at the glabella, just above and between the eyebrows.

This third eye spot on the forehead is a locus stimulated in many religious and spiritual traditions. The region is activated in the daily prayers in Judaism, where a phylactery containing scriptural passages is applied to the forehead; this object is known as *t'fillin*, which literally means "prayers." Similarly, Muslims prostrate themselves five times a day while facing Mecca, tapping their foreheads on the prayer mat in supplication. The Lamist Buddhists used to trepan this sector in their young religious acolytes by taking a sliver of bamboo and gently piercing the skull at the Yintang point; they would then insert the bamboo tool to the required depth, arousing this segment of the brain in order to encourage second sight for spiritual purposes.

In Western medicine, this median area of the brain controls the hormonal glands, also directly overseeing hormone secretions such as adrenaline, noradrenaline, and the growth hormones of the androgens and estrogens. The region also regulates body heat, wakefulness and sleep, maintains steady metabolism, sexual differentiation, the desires and drives of life, as well as monitoring appetites for food, drink, and sex. In addition, the region controls blood pressure and the autonomic nervous system, including neurotransmitters, neuromodulators, and neurohormones. This central area also interacts with many other parts of the brain. It appears that both the East and West, although they use different terminology to acknowledge this part of the anatomy, recognize the area as an exceedingly important structure for the whole organism.

Sexuality, Reproduction, and the Maintenance of Healthy Chi Levels

Previously, we have established that eastern medical science had recognized the energetic potentials of the human body, discovered only recently in the West. One of the most interesting aspects of this knowledge is found in the release of sexual potential offered by Chi Kung. Here I shall only cover some salient aspects relating to this subject.

Besides improving health generally, Chi Kung and Tai Chi are excellent, natural ways to ameliorate sexual performance and potency for both men and women, as well as ensuring the health of one's offspring.

That said, improper sexual activity can be harmful to the energy systems of the body. A man can drastically drain his life force by the excessive release of sperm, which, as we have seen, is a physical manifestation of chi: it is the male evolutionary mechanism for ensuring future offspring. Chi that creates the sperm, establishes the firmness of an erection, and the mechanics of ejaculation.

Healthy chi ensures potency and fertility. The reverse is obviously true, but, as this book has demonstrated throughout, a disturbance in chi flow can be remedied by reducing stress, practicing Chi Kung, and eating a balanced diet.

A balanced sex life does not do any harm to a man's internal energy. The body will give out plenty of warning signals, such as tiredness, unusual or continued bouts of illness, pulled muscles, strained tendons, a bad back, pains in joints, and so forth. If the chi supply is exhausted, it will affect the energy fed into the meridians, which in turn sustains the body's homeostasis, including the immune function.

Jing is naturally converted into chi on a daily basis. Therefore, if one burns up more energy than is readily available, the body draws chi from other areas, leading to illness or injury from the imbalance thus created.

Sexuality is certainly not just about sensual gratification. Caring for a partner with feeling is more appreciated and important than sexual athletics, especially since it helps to create a stable relationship while adding to the well being of the union. Both men and women can deplete their jing through general stress, prolonged illness, ingestion of pathogens, pollution, poor diet, excessive exercise, and especially through strenuous mental exertion. Since experiencing most of these is inevitable in today's society, engaging in regular Chi Kung and/or Tai Chi will build a reserve for the rainy day when our energies ebb. Regular practice of these disciplines ensures the storage, preservation, and enhancement of the body's original jing.

Women need healthy amounts of jing for childbirth, a process that depletes the female pre-birth chi; but an average woman has more than enough naturally to perform this miracle of nature. The female does not lose any chi during a normal sex life, which actually stimulates the conversion of jing into chi. If a woman does not have children, an excess build up of chi develops; if this is not addressed, it can lead to physical and psychological problems, as the chi has an inherent intent of unconscious self-manifestation.

Childbirth is not the only opportunity to expend feminine chi, however. Reproduction can often be substituted with the production of alternative "offspring," such as a career, creative endeavors, business ventures, and so forth. In this overcrowded world, such alternative projections of energy have become more common and acceptable. This is a natural refocusing of the unconscious energy and is perfectly acceptable healthwise, as long as it is controlled and consciously managed.

Chi Kung is an effective way of adding to the original, finite amount of jing that is passed on to each child by its mother. One can imagine chi to be like an investment of money deposited in a bank, with each person being born with a certain inherited sum passed on by their parents. Therefore, if one inherits the usual healthy amount and leads a normal lifestyle, it will be used up accordingly, witnessed in an average constitution and life span.

However, if a person leads a life of extremes, his or her chi will unfortunately be squandered, leading to illness and, in the worst case, a premature death. Although this is a dire observation, one should bear in mind the Chinese saying, "a person still has a chance if there is one breath left in the body."

If one is concerned that the chi has been depleted prematurely, one can supplement the pre-birth chi with the Chi Kungs laid out in the following pages, or else through the other disciplines that can increase the capital sum of internal energy. Such practice will allow one to live a full life off the "interest," and less off the capital . . . until destiny calls. This methodology is the secret of the celebrated, wholesome longevity of the Taoists and others in the East.

Forms of Chi Kung

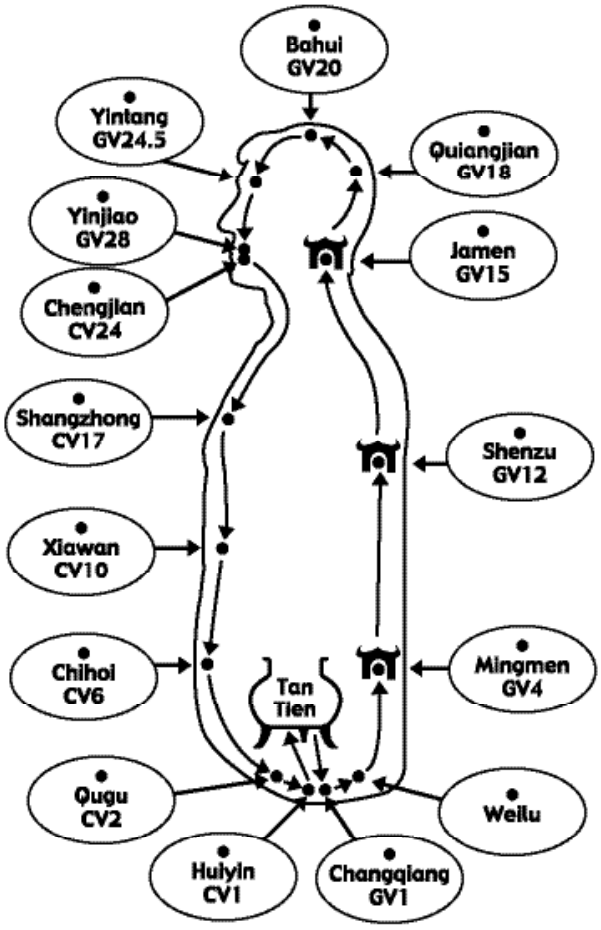
There is a plethora of Chi Kungs in use, of which I shall explain ten distinct methods for improving the mind and body. One must not perform any circulating or advanced Chi Kungs when ill or recovering from an illness; the same is true for women during their menstrual period. In all of these cases, one should take special care and abstain from Chi Kung, because these exercises drain the chi away from the natural healing process of an organ or area or the body, which may be in a state of self-cleansing. If one circulates chi during these periods of internal imbalance, one stands a chance to re-absorb the toxins that should be discharged from the body. One should wait until full recovery before doing or resuming the more involved Chi Kungs.

Equally true is the accepted criterion of healing—especially when dealing with the psyche and the body's internal energy—that the "bad vibe" forming the essence of an illness or disturbance can be transferred into the healer. Performing certain protective measures can guard against this vibe.

The backbone of Taoist Chi Kung is reverse or pre-birth breathing, so named because it simulates the abdominal "breathing" during the ingestion of nutrients that the fetus receives from the mother in the womb. The belly is drawn in and up, in the same fashion as in the womb state, a technique clinically referred to as "antidromic breathing."

All Taoist breathing techniques use reverse breathing at their core. Research in Japan and France has shown that this system of respiration is ten times more effective at absorbing oxygen (O2) and displacing carbon dioxide (CO2) than regular breathing. It also acts as an abdomino-thoraic pump, assisting the dark, venal blood (filled with CO2 and toxins) up to the heart and lungs, where the toxic substances can be removed. Reverse breathing massages the viscera, and above all animates the pre-birth chi of the adrenals and the gonads of both women and men. During reverse breathing, the naturally raised testicles and the female ovaries are activated, as well as supporting the rotation of chi in the Dumo and Renmo channels, referred to as the "microcosmic orbit."

The Microcosmic Orbit



Chi Kung is a specific procedure for energy conversion. In the beginning one might not feel any specific sensations, or there may be an experience of tingling, itching, heat, static, heightened awareness of magnetic fields, and so forth. Primarily, these sensations are negligible and awareness of them is unnecessary, because it is enough just to visualize the chi circuiting in a certain way; this alone will have the desired effect.

Chi naturally follows the intent of the mind, however slight, and the amount, flow, and sensations connected with chi will increase with practice. Every person will feel their chi in different ways, and is unwittingly experiencing shifts in its flow during illness. When the chi is out of harmony, it expresses its discord in the form of flushes, chills, fevers, hot and cold sensations, aches and pains, general itching and so forth. For example, when we say we "scratch our head" over a problem, this is an expression derived from the effect of stimulating the flow of chi to the brain through scratching. The same is true for rubbing an area of the body after a knock, which produces soothing relief.

As stated above, only perform these breathing exercises when well, in clean pollution free environments, away from drafts and the wind (this last precaution will ensure that you don't lose body heat). Do not perform these exercises when the mind is an altered state, whether this is due to extreme moods, drugs, or alcohol.

It is advisable to leave a space of at least thirty minutes or so both before and after the time for carrying out Chi Kung. During this period—before, during, and after your practice—do not eat or drink excessive amounts of cold liquids, steer clear of physical exertion, avoid bathing, showers, and going to the toilet. Chi can be disturbed when the internal organs are active in digestion or when the heart and lungs are agitated.

Chi Kung is more beneficial when carried out in the early morning, in a natural, familiar, and harmonious situation. The early evening is also an acceptable time to perform Chi Kung, but it should not be too late, because the body's chi becomes steadily more yin after midday. This process, already described in this book, is a natural mechanism that permits the system to rest and refresh itself during its nightly yin phase: yin rests and dilates while yang contracts and excites. It is for this reason that people generally rest better at night and work well during the day. One can also carry out Chi Kung sensibly, for twenty minutes or so, between the hours of 3:00 and 7:00 p.m. (local solar time), when cyclical chi is charging the bladder and kidney meridians. This period will also nourish the habitual and pre-birth chi of these organs.

An everyday, visual effect of chi is the humble yawn, exemplified by the opening of the mouth. This is caused by the yang chi descending from the head into the body, countered by the ascent of the yin chi at night; the same is true, in reverse, in the morning. The involuntary opening of the mouth expresses this interchange of energy.

A simple aid to combat nocturnal restlessness is concentration on the feet, which aids any errant yang chi that may be trapped in the head. This serves to calm the yang chi and allow it to descend to its nightly home. This calming exercise can be assisted with deep breathing, the hands joined and held over the Chihoi (CV. 6) as in exercise 1. below, allowing the chi to harmonize.

Obviously the above aid will not rid one of the cause of the unrest, but it can give a welcome respite to the psyche, opening a timely window for reflection and a solution to whatever it is keeping one up late. The only way to truly deal with a problem is to face it openly and honestly: the cure always lies at the root, just as yang lies at the heart of yin, and vice versa.

Chi Kungs are more potent for vitalizing pre-birth chi, while natural post-birth chi is harmoniously drawn from fresh healthy air, clean and moderate fluid intake and a balanced diet of 70% yang to 30% yin of natural foods. (Refer to my forthcoming book on health and diet).

One can directly absorb the post-birth chi, the energy of the sun, which can be considered the “residual ionic effect” of the solar winds. When doing any “in” yin breath, imagine the energy of the sun inspired into the lungs, then taken down into the Tan Tien along the conception vessel. This is more efficacious when practiced outside, early in the morning and in a natural environment. This practice can accompany any outside Chi Kung, even while sitting or lying in the sun.

Standing or seated Chi Kungs must adopt the appropriate aspects of a Tai Chi term (described in Chapter 4) known as central equilibrium, which ensures the correct posture alignment of the necessary energy gates and channels. The principles of central equilibrium encourage chi to flow unimpeded through the various aspects of the meridians and organs. When a woman becomes pregnant, she should only perform Chi Kung 1., as indicated below, because the baby is nurtured by the mother’s chi. Chi Kungs 2. to 10. would adversely redirect the natural course of the mother’s chi. It is very beneficial for mother and baby during pregnancy to practice relaxed deep breathing as in 1., sitting or lying down. For the same reasons it is also rewarding to perform gentle sets of Tai Chi with the mind unfocused. Reverse breathing will be changed to normal contractions of the abdomen..

Ten Chi Kungs

1. Reverse Breathing

"Reverse breathing" employs the abdominal muscles while inhaling and exhaling. Reverse breathing is alluded to in the Tai Chi classic as "Fanning the Fire" with the bellows of the abdomen, because it excites the pre -birth chi into conscious activity.

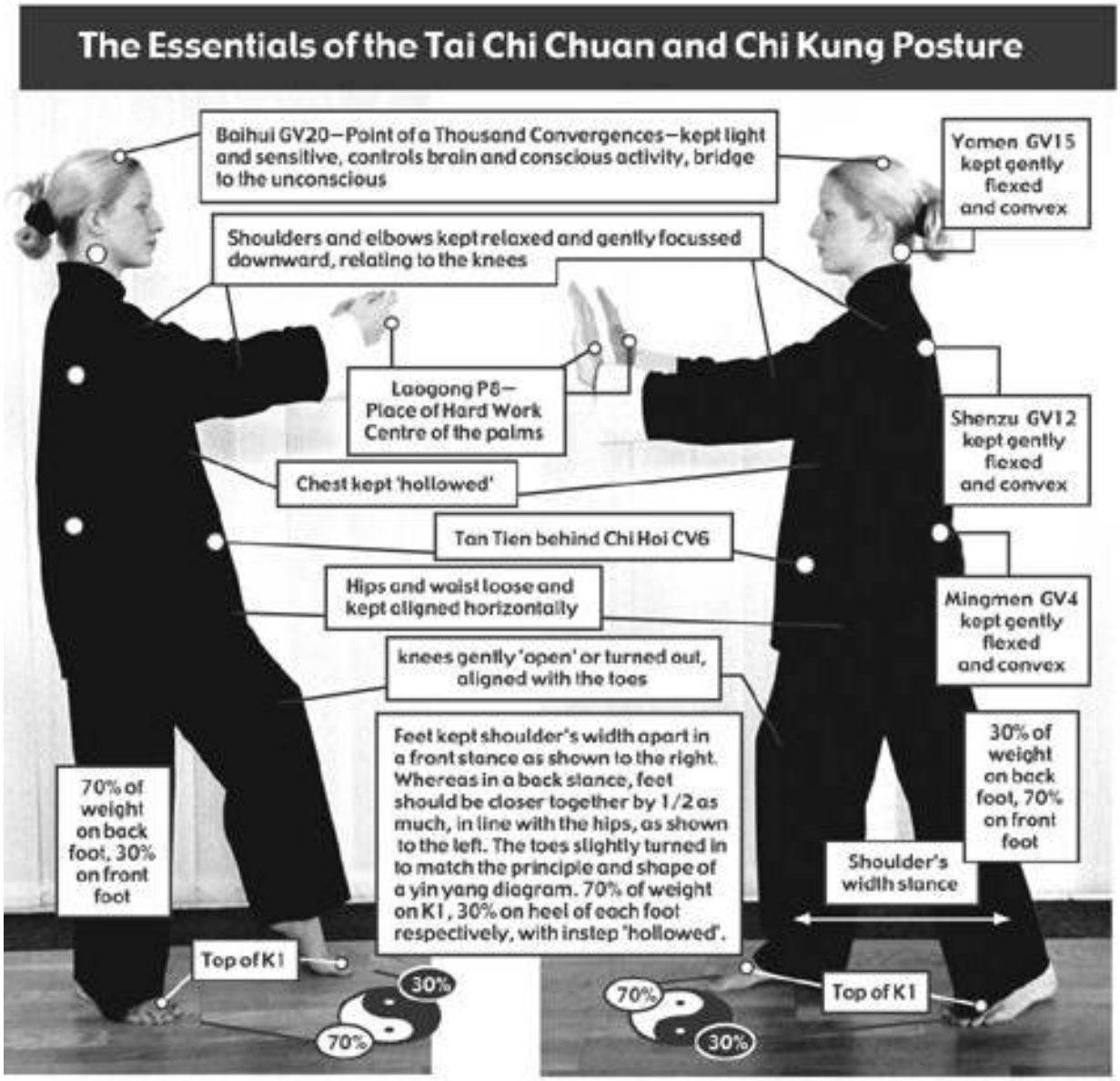
The anal sphincter and the Huiyin (CV.1), the center of the perineum, are held gently taught and pulled in and up, as if to prevent bowel and bladder motions. This "anal tuck" is retained in a relaxed manner for as long as possible during reverse breathing. The holding procedure helps prevent prostrate and testicular cancer in men, as well as being beneficial for any person with complaints in the area of the Huiyin, (CV.1; this is the gathering place of yin). This process will strengthen, animate, and exercise the pelvic floor muscle with chi. This complaint affects some women after childbirth or in later life, when chi and muscle activity have waned.

On the in-breath—which is yin—the abdomen and diaphragm are drawn in and up, followed by the yang out-breath, where the abdomen and diaphragm are extended out and down, without moving the ribcage. Always stay relaxed and calm, with the mind's eye held at the Tan Tien.

This exercise should be carried out in blocks of four. It can be done seated or standing, or even lying on one's back with hands resting on the Chihoi (CV.6). When sitting, one can be in a cross-legged position, lotus, half-lotus, or sitting on one's calves; but it is preferable to sit with the soles of the feet turned upward. If one is unable to sit like this, it is fine to carry out this procedure on a chair, with the soles of the feet placed flat down, the thighs parallel to the ground.

The hands are cupped together over the Tan Tien, with the center of each hand (the Laogong, P.8) one on top of the other— with the right hand covering the left at the Chihoi (CV.6) for women, and the left over right for men. The hands may also be rested on the lap in the same order, with the thumbs facing forward and the edges of the hands along the little fingers resting at the level of the Chihoi. Seated Chi Kung can be done discretely, in public places, or on journeys . . . if the air and atmosphere are reasonable.

When standing (See charts on next page), it is more productive to keep the weight on one leg, since a back stance is more potent than a front-weighted posture. Nevertheless, a front-weighted posture still has the edge over any "double weighted" stances, since these are the least effective positions; this is because the chi of the lower limbs is stagnant when the body weight is evenly distributed on both feet.


The Essentials of the Tai Chi Chuan and Chi Kung Posture
Baihui GV20—Point of a Thousand Convergences—kept light and sensitive, controls brain and conscious activity, bridge to the unconscious
Yamen GV15 kept gently flexed and convex
Shoulders and elbows kept relaxed and gently focussed downward, relating to the knees
Laogong P8— Place of Hard Work Centre of the palms
Shenzu GV12 kept gently flexed and convex
Chest kept 'hollowed'
Tan Tien behind Chi Hoi CV6
Hips and waist loose and kept aligned horizontally
Mingmen GV4 kept gently flexed and convex
knees gently 'open' or turned out, aligned with the toes
Feet kept shoulder's width apart in a front stance as shown to the right. Whereas in a back stance, feet should be closer together by 1/2 as much, in line with the hips, as shown to the left. The toes slightly turned in to match the principle and shape of a yin yang diagram. 70% of weight on K1, 30% on heel of each foot respectively, with instep 'hollowed'.
70% of weight on back foot, 30% on front foot
30% of weight on back foot, 70% on front foot
Shoulder's width stance
Top of K1
30%
70%
70%
30%
Top of K1

Photos of Eloise Horwood by Graham Horwood

The arms should be held in a circular fashion as if embracing a barrel, with the fingers kept about a hand's width apart, horizontal to the shoulders, with the elbows and shoulders kept loose and down. The weight is always held over the Yongquan (K.1) in a 70–30% bias, with the toes slightly turned in, following the essentials of central equilibrium whenever possible.

The arms should be held in a circular fashion as if embracing a barrel, with the fingers kept about a hand's width apart, horizontal to the shoulders, with the elbows and shoulders kept loose and down. The weight is always held over the Yongquan (K.1) in a 70–30% bias, with the toes slightly turned in, following the essentials of central equilibrium whenever possible.

1a.

After completing a set of breaths, one must always store the chi at the Tan Tien. This is achieved by focusing the mind at the Chihoi (CV.6) with the hands cupped and placed as in 1. above, for about a minute or so, until the sensations of energy subside. If the mind is concentrated at this point, it will store the chi for later use. This can also be used to calm the chi if one has been adversely excited or stressed, or to center the chi when one is ill, as an aid to recovery. This exercise can be carried out seated, standing, or lying down.

1b.

To assist with 1a., one can imagine that the chi is parked safely in this area by centering the energy in the following routine (remember, chi follows mind intent, so what you visualize is what happens).

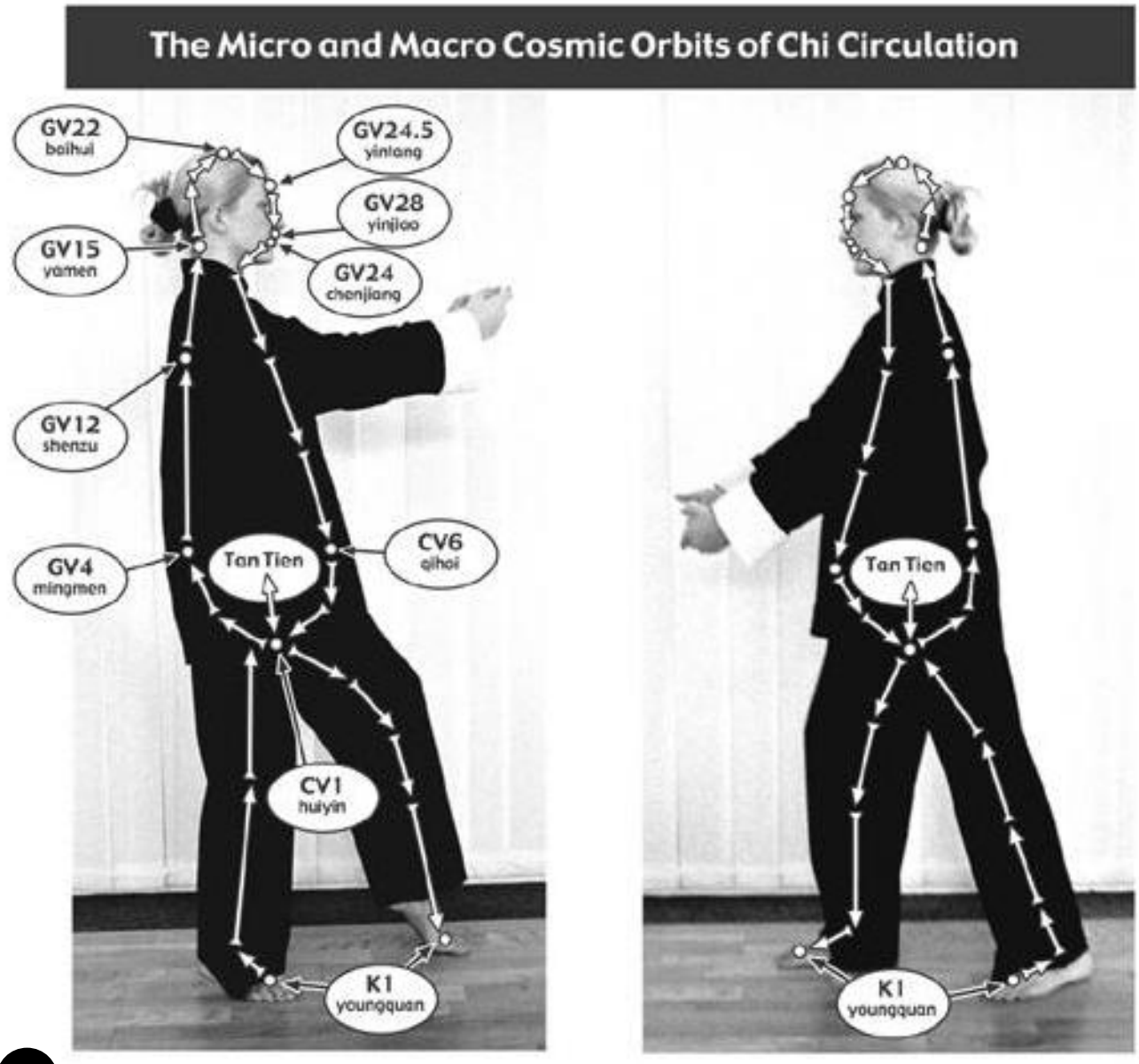
Visualize the chi spiraling into the Tan Tien, about the size of a small ball that could fit easily into the palm of the hand. Women should first imagine chi to be turning in a neat spiral, nine times in a clockwise fashion (yang), then twelve times anticlockwise (yin). (The direction of the rotations is determined by an imagined "clock" laid flat on the stomach with the "time" facing outwards.) For a man, the imagined rotations should be contrary, starting with nine yin rotations and finished off by twelve yang-visualized spirals. This exercise can be carried out seated, standing, or lying down.

Although the principle of reverse breathing is integrated into all Chi Kungs and the Tai Chi form, it is also a stand-alone method to build and stimulate chi. As well as being a precursor to other actions, it acts like a choke to build up firepower before doing more advanced Chi Kungs.

2. Microcosmic Orbit

The microcosmic orbit is where the chi begins and ends its circuit in the Tan Tien. First, the energy is thought up the Dumo meridian by way of the Huiyin (CV.1), then up along the spine, over the head on the yin in-breath. On the out, yang breath, the chi is directed down the Renmo channel, on the anterior side of the torso, then back into the Tan Tien by way of the Huiyin.

This should be carried out in cycles of four and not overdone when first attempted. Measure any side effects, such as light-headedness, changes in appetite or moods, dream activity different from the norm or frequency. This exercise can be carried out seated, standing, or lying down, performed in blocks of four.



The flow of Chi energy is designed by the white arrows in the figures. The micro-cosmic orbit is visualized with the chi flowing from the Tan Tien, then down to the CV1 (huiyin), up the spine through GV4 (mingmen), GV12 (Shenzu), GV15 (yamen), GV22 (baihui), ending the yin in breath cycle at GV28 (yinjiao) at the top lip. The out breath and yang cycle starts at CV24 (chenjiang) on the bottom lip. Then descends the Conception Vessel terminating in the Tan Tien.

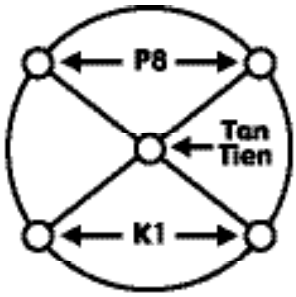
3. Macrocosmic Breathing

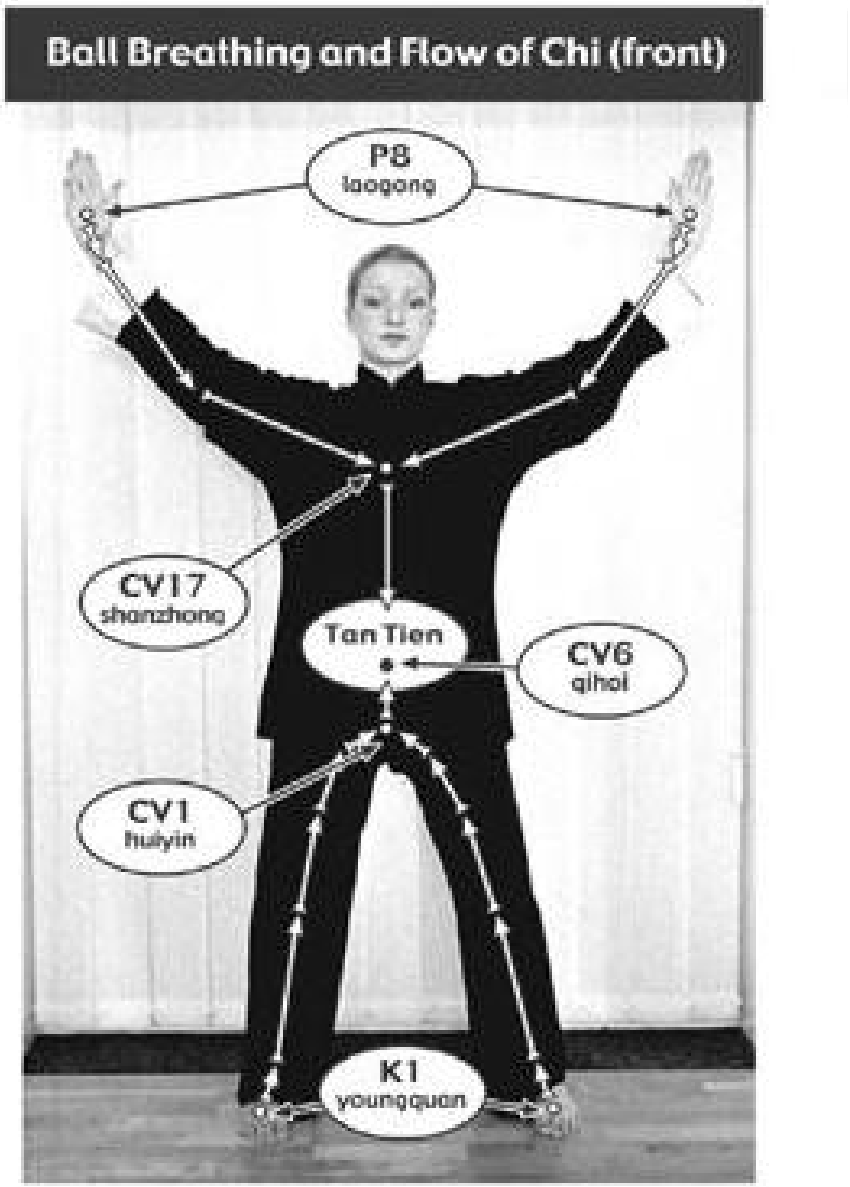
Macrocosmic breathing is an extension of Exercise 2. Here one starts by bringing chi up the spine and over the head, as in the microcosmic orbit. When one exhales, the chi is ideated down the conception vessel, continuing to descend along the middle inner part of each leg—this is the central, "extra" channel of the leg, known as the *Yinweimo*—over the inside of the ankle, and terminating at the Yongquan (K.1) of both feet. The yin in-breath takes the chi up over the outer edge of the foot and along the outer median aspect of the legs, along the "extra" channel of the *Yangweimo.* Then, still on the in-breath, the chi continues up the Dumo of the spine, ending at the top lip (GV.28), ready for the next circuit. This exercise can be carried out seated, standing, or lying down, performed in blocks of four.

4. Ball Breathing

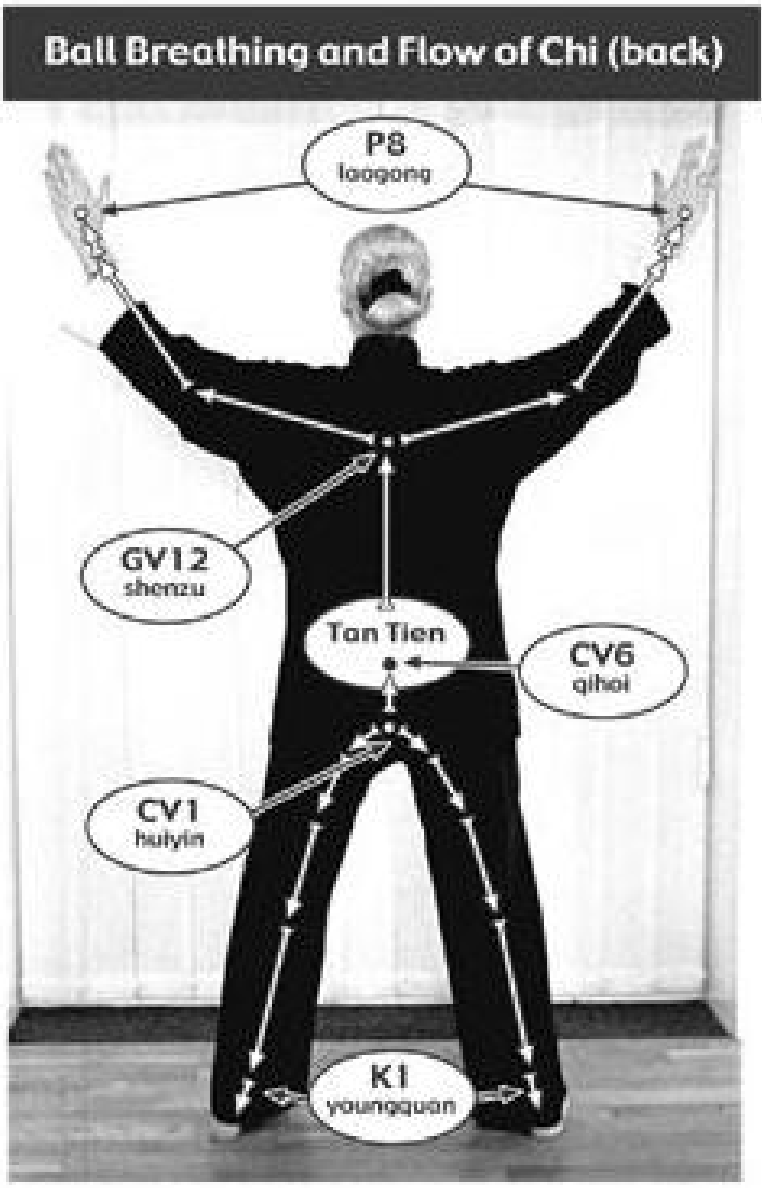
In “ball breathing” , one imagines that the body and limbs are the X-shaped stays of an expanding and contracting sphere. The center of the X is the Tan Tien, the front being the Chihoi, and the back of the X being the Mingmen, “Gate Of Life” (GV.4). One must imagine that the chi is expanding and contracting like a ball, even though one is standing in the standard Chi Kung stance.

To assist the process, one can sink the weight slightly on the yin cycle, raising and expanding one’s posture by 5% or so on the yang outward breath. One extends the chi to the hands and feet simultaneously along the yang aspect of the X. Starting at the Tan Tien, ideate the chi along the yang side of the legs and feet, ending the out-breath at the Yongquan, “Bubbling Well” (K.1).



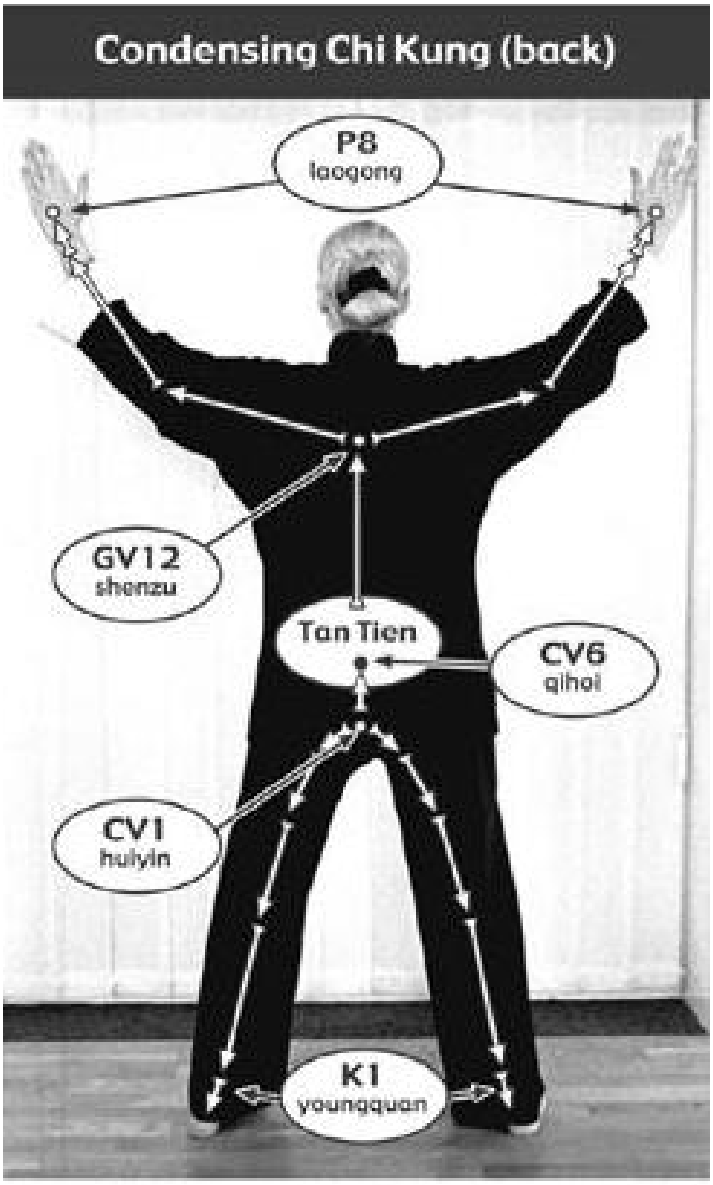


This action coincides with the chi ascending up the Dumo, then outward to the arms at the Shenzu (GV.12), continuing along the yang sides of the arms, then over the hands and middle fingers. Finish at the Laogong, the "Palace of Hard Work" (P.8), in the center of the palms. The chi is then withdrawn along the yin aspects of the legs and arms, back to the Tan Tien for further rounds. To conclude simply, during the yang outward breath, the chi follows the Dumo, then the meridians of the triple heater of the arms and the "extra" meridian of the median line of the leg, the Yangweimo. On the yin breath, the chi is withdrawn along the pericardium channel of the arm and hand, and the "extra" meridian of the Yinweimo forms the midline channel on the yin side of the leg. The chi ends by flowing up the conception vessel back to the Chihoi, where the chi is returned to the Tan Tien for storage in preparation for further cycles. This exercise can be carried out seated or standing, to be performed in blocks of four.

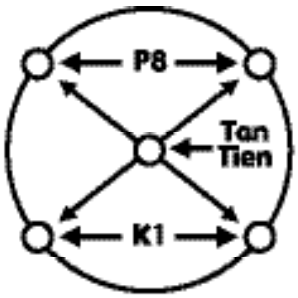


5. Condensing Breath

The condensing breath is where, after firing up the chi, one performs a yang "ball" breath (as in 4.), then, on the yin in-breath, the chi is ideated into the very bone structures of the body through visualization. One should imagine the chi surrounding the skeletal structure as a circular field of energy that is contracting and condensing evenly inwards. When one becomes more proficient in this exercise, one can train the chi to penetrate the hollows of every bone, however small.



To begin this exercise, it is easier to imagine the process in stages. Start by imagining the condensing process in the bones of the feet, up into the legs, the pelvis, ribs, spine, arms, hands, and the skull. Eventually, one will be able to condense the chi inwards, through the whole skeleton, in one yin action. It is not important to have a precise knowledge of anatomy for this visualization, as bone is fairly clearly situated, and chi "knows" the body and will be able to home in on an ideated target.



This Chi Kung exercise strengthens the bones, fortifies the marrow, and allows for storing chi. Traditionally, it was also used to temper the limbs for martial practice, and for this reason it can be integrated in Fa Jing techniques, assisting to fire chi outwards. As the chi becomes more assimilated with "mind intent," the wavelength is shortened by the will from a long wave to a microwave. Similar to a radio signal, this Chi Kung makes the chi sharper and more concentrated. This exercise can be carried out seated, standing, or lying down, performed in blocks of four.

6. Heaven and Earth Breathing

Heaven and Earth breathing is best carried out in the early morning, in a natural, comfortable place. One starts with reverse breathing and then, on the in-breath, imagines that the "chi" of Heaven and Earth is drawn in simultaneously. The upper heaven chi is visualized as passing down through the Baihui (GV.20), descending the spine along to the end of the Renmo, then through the Huiyin (CV.1), and up to the Tan Tien. Simultaneously, earth chi is drawn up by way of the Laogong (K.1) points of both feet, along the yin aspect of the legs, and the conception vessel of the body, into the Tan Tien. Both heaven and earth chi meet at the Tan Tien at the same time.

One can use the ball breathing and/or condensing Chi Kung to accompany and enhance chi assimilation. A martial extension of the Heaven and Earth Chi Kung was adapted to greatly increase the root of stances. This is done by ideating the chi into the ground through the feet, to an imagined depth of about six inches on the out-breath, then to think the chi up on the yin in-breath, from beneath the feet. Repeat in cycles of four that can be mixed and matched with Chi Kungs 1.–5.

Science is now able to measure the various forces that move across space, such as neutrinos,. as well as the gravity affecting all material structures in the universe. These forces interact with human beings and the Earth itself. The Taoist Masters sensed this, too, and were able to exploit these forces naturally. They recognized the downward force as the chi of Heaven—a contracting yang chi—and the upward yin energy—expanding as the chi of the Earth returned into space.

7. Meridian Breathing

Meridian breathing is begun after the chi is fanned by reverse breathing. One will need to obtain a fairly comprehensive acupuncture chart, where the meridians are clearly defined, in order to carry out this Chi Kung.

As usual one begins with reverse breathing, then, on a yin breath, one brings the chi up the conception vessel, directing the chi to the beginning of both lung meridians at the hollows next to the shoulders at ***Zhonfu*** (Lu.1). The first of twelve breaths is a yang out-breath where the chi is envisaged as travelling down the lung channel. Then the chi is taken around the body— simulating the course of energy from the twenty-four-hour cycle of chi— as it passes through the twelve meridians. It then terminates at the end of the liver channel in the chest. From this point (still on the last in-breath), the chi is taken up through the conception vessel, into the governing vessel, up through the eyes, over the Baihui (GV.20) down the spine, passing through the Huiyin (CV.1), and arriving at the conception vessel in the Chihoi (CV.6), before finally returning to the Tan Tien.

The chi is directed in this order through the channels, starting with the:

Lung Channel (yang, out-breath) to
Large Intestine Channel (yin, in-breath) to
Stomach Channel (yang breath) to
Spleen/Pancreas Channel (yin breath) to
Heart Channel (yang breath) to
Small Intestine Channel (yin breath) to
Urinary Bladder Channel (yang breath) to
Kidney Channel (yin breath) to
Pericardium Channel (yang breath) to
Triple Heater Channel (yin breath) to
Gall Bladder Channel (yang breath), finally to
Liver Channel (yin breath).

On the final yin breath, the chi is drawn up the Renmo Channel, through the Dumo Channel then back up the Renmo into the Tan Tien in one step.

It is advisable to perform this action once a day only, preferably in the morning, limiting this Chi Kung to one block of four, at least when beginning. In this way, one can see how the organism and psyche react to the exercise. This Chi Kung can be carried out seated, standing, or lying down.

8. Five Element Internal Organ Breathing

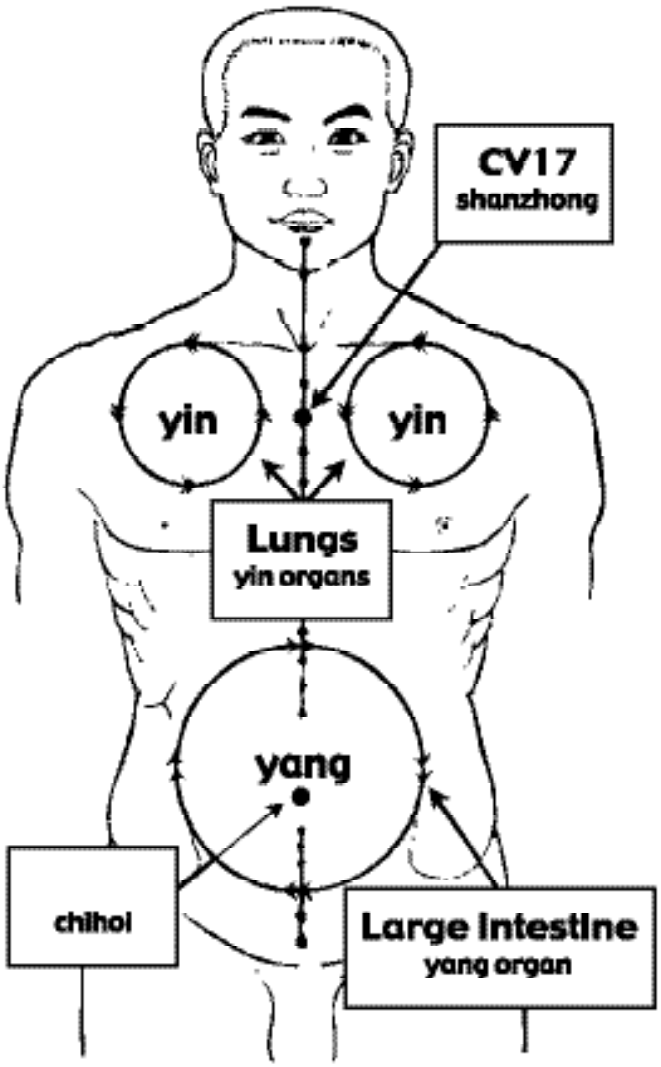
For the Five Element internal organ breathing (Fig. 35), note that the yin spiral is anti-clockwise and a yang spiral is clockwise (see clock face in pages 164-168). After a firing and buildup of chi in the Tan Tien, the first yin breath takes the chi up the conception vessel to the lung area, by way of the sternum, acupoint Shanzhong (CV.17), where one imagines the chi bifurcates over each lung. While still on this in-breath, for the rest of this yin breath one should visualizes two anti-clockwise spirals (the yin/yang direction of the circling, as in 1b.

The next out-breath takes the chi down the conception vessel to acupoint Chihoi (CV.6); and still on the out-breath, the chi is circled in a yang clockwise spiral around the outer rim of the abdominal cavity, where the large intestine is situated. During the next yin spiral and in-breath, the chi is drawn around the belt channel, the Daimo, which runs around the waist from the Chihoi (CV.6) to the Mingmen gate (GV.4).

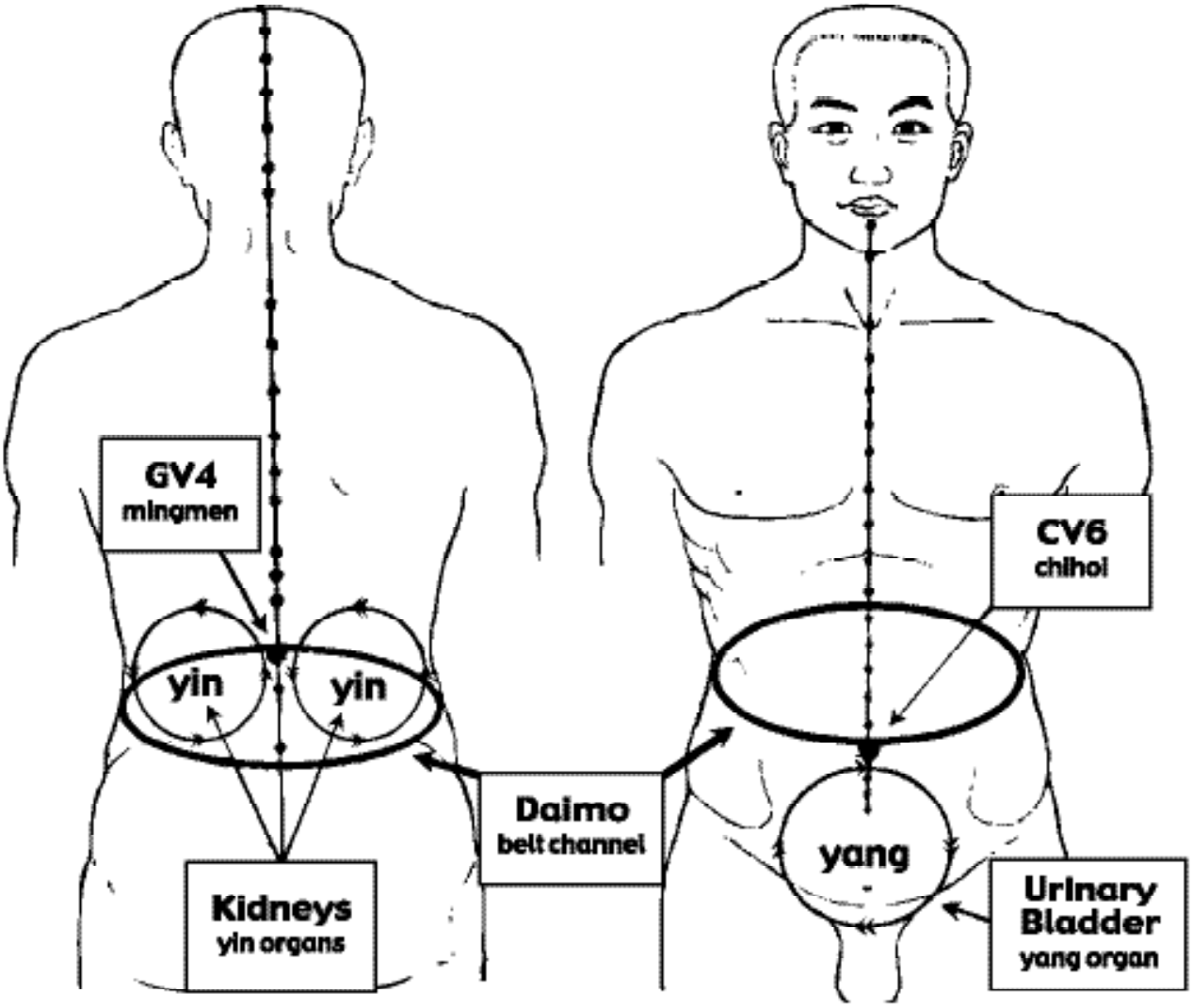
Here the chi is bifurcated again, this time in two yin spirals around each kidney, after which the yang out-breath retraces the belt channel to the Chihoi (CV.6). This is where the chi becomes yang, spiraled over the urinary bladder in the lower abdominal cavity behind the pubic bone. Next, the chi is drawn up the conception vessel to acupoint Juque (CV.14), and the yin is spiraled over the liver on the in-breath around the lower right ribcage.

This is followed by a yang breath with a small spiral (1 inch in diameter) around the gall bladder, which is situated midway on the underside of the left lobe of the liver. The gall bladder is about halfway along the line of the lowest right rib. Next, the chi is drawn along the conception vessel to the Shanzhong (CV.17) and the yin circled, to the size of one's fist, around the heart (slightly to the left of this acupoint). The out-breath takes the chi down to the Chihoi (CV.6), where a smallish yang cycle, about the width of one's palm, is carried out around the small intestine. The final yin breath takes the chi up the conception vessel to the Juque (CV.14), and yin is spiraled about the spleen/pancreas, approximately under and one hand size to the left of Juque (CV.14) under the left ribcage. This leads, ultimately, to the last yang breath, with the yang then cycled over the stomach.

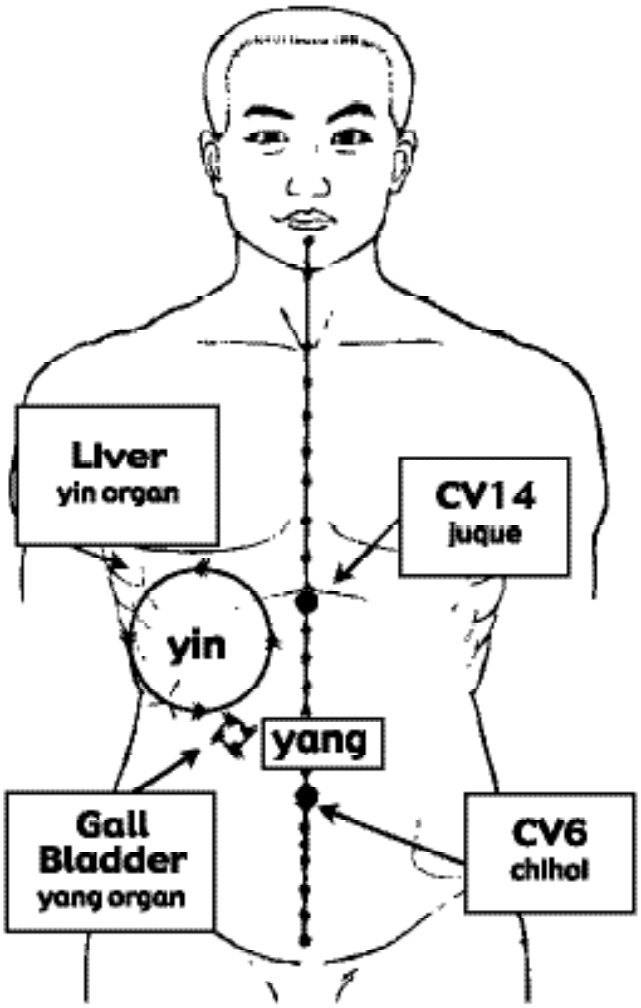
Five Element Breath—Phase 1—Lung/Large Intestine



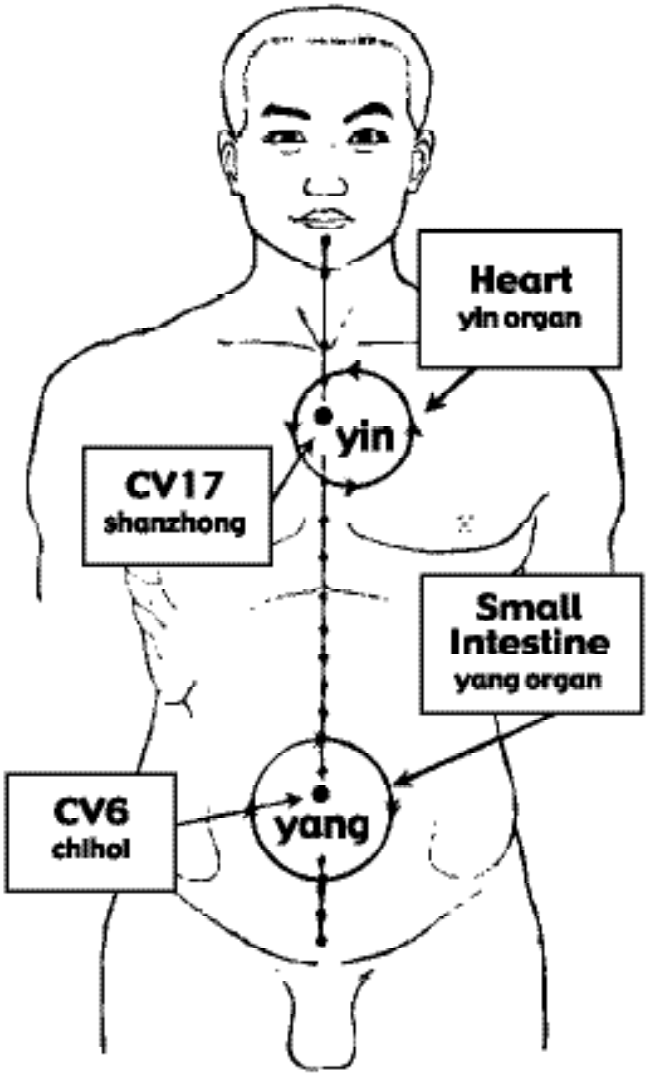
Five Element Breath—Phase 2—Kidney/U. Bladder



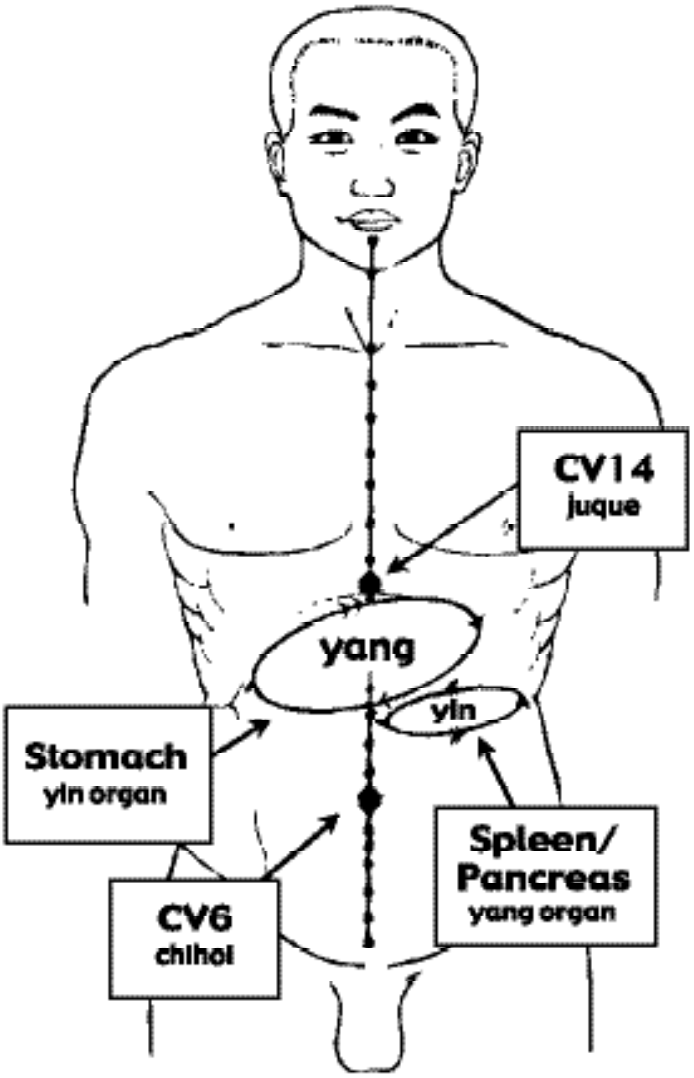
Five Element Breath—Phase 3—Liver/Gall Bladder



Five Element Breath—Phase 4—Heart/Small Intestine



Five Element Breath – Phase 5 – Stomach/Spleen



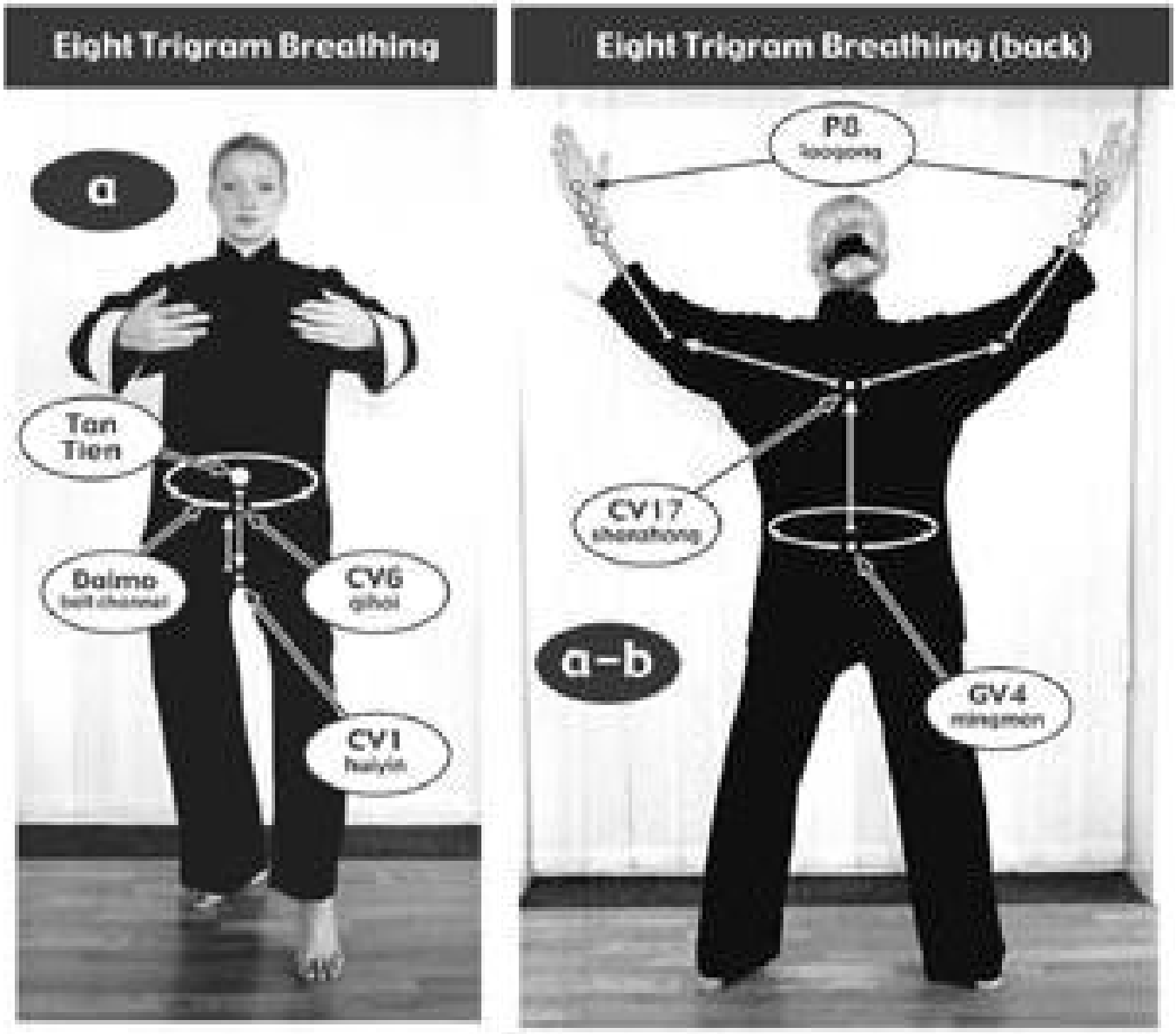
As with Exercise 8., this should only be performed in one block of four, once a day. The preferable time is in the morning. This exercise can be carried out seated, standing, or lying down, in the following order:

Metal—lung (yin, in-breath & spiral) to
Large intestine (yang, out-breath & spiral) to
Water—kidneys (yin breath & spiral) to
Bladder (yang breath & spiral) to
Wood—liver (yin breath & spiral) to
Gallbladder (yang breath & spiral) to
Fire—heart (yin breath & spiral) to
Small intestine (yang breath & spiral) to
Earth—spleen/pancreas (yin breath & spiral), finally to
Stomach (yang breath & spiral).

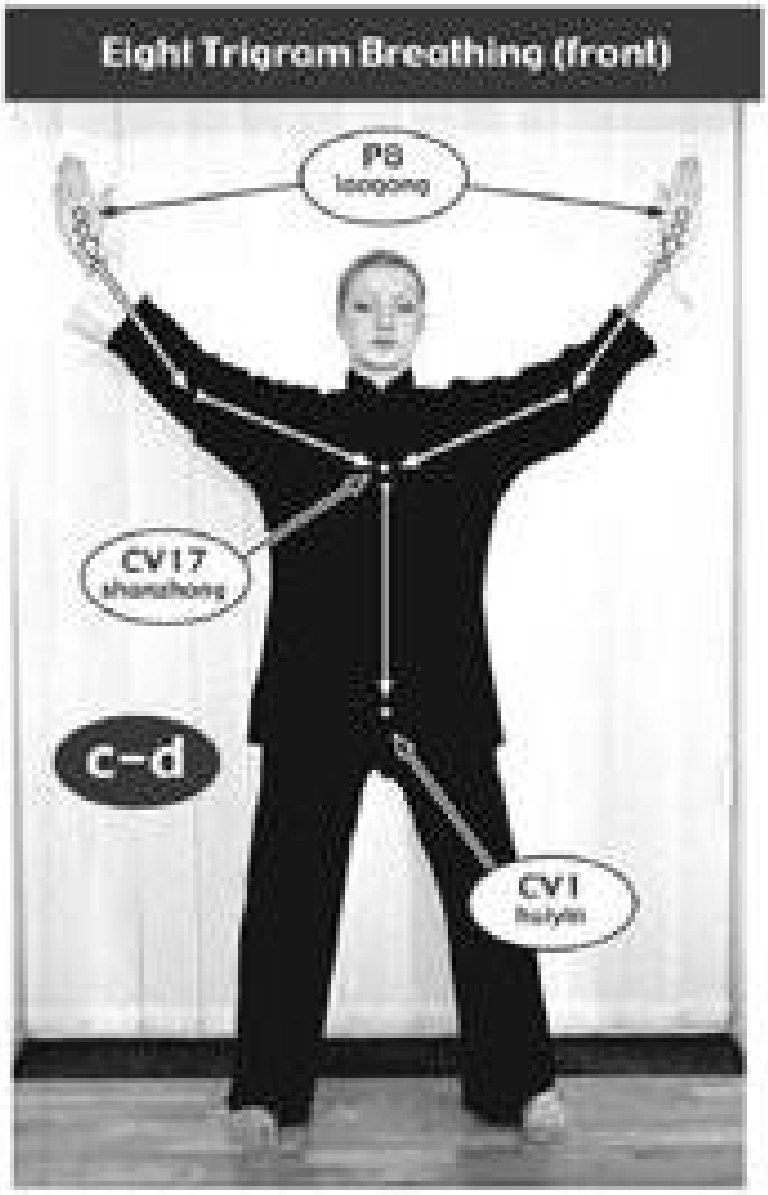
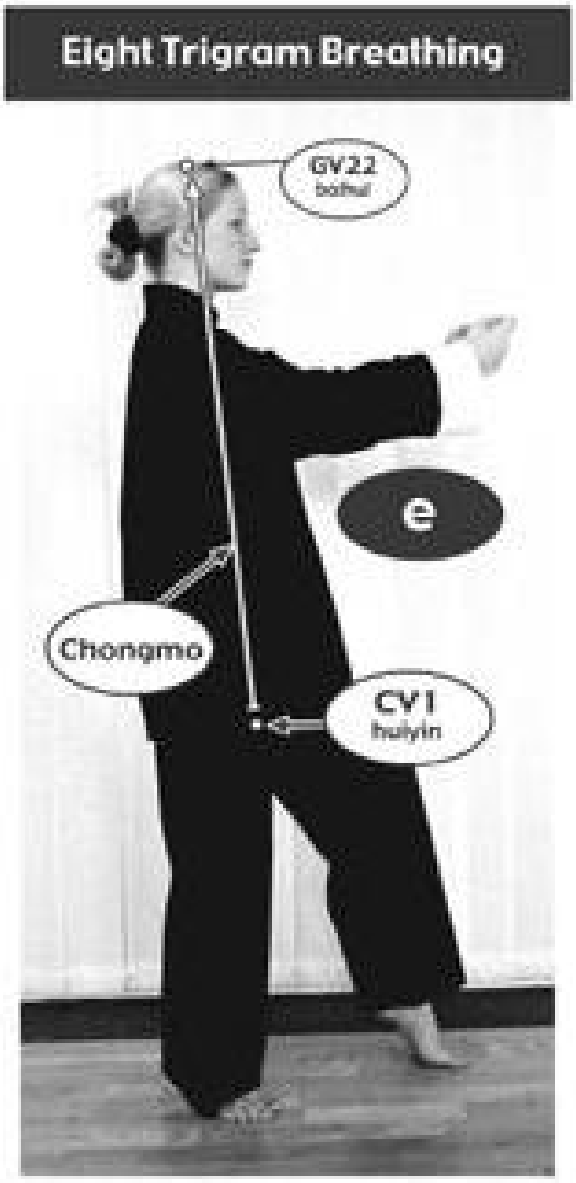
9. Eight Trigram Breathing

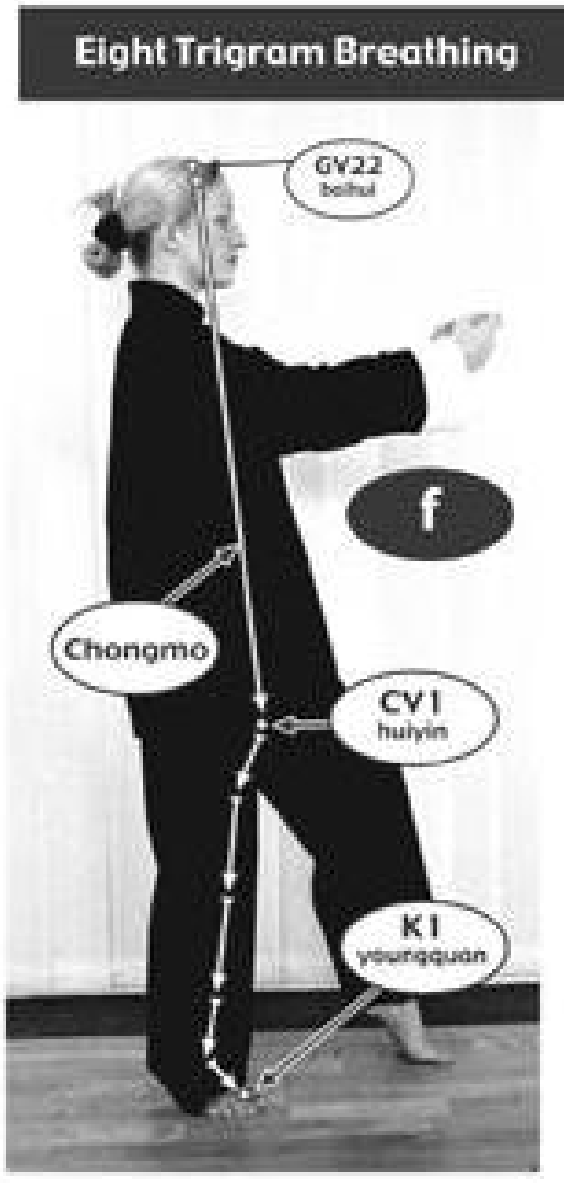
Eight trigram breathing is so called because it takes chi around the body in such a way as to stimulate all the chi channels, especially the eight extra meridians connected with the eight trigrams. The chi is fired up in the Tan Tien by reverse breathing, then the following is performed:

- On an in-breath, the chi is drawn to the Chihoi (CV.6) around the Daimo, belt channel, to the Mingmen (GV.4) up along the governing vessel to the midpoint between the shoulder blades, Shenzhu (GV.12).
- Then, on the out-breath the chi is directed from the Shenzhu (GV.12), in a straight line down the arms and hands, to the Laogong (P.8).
- The chi is next withdrawn on a yin breath, on the yin side of the arms to the Shanzhong (CV.17) on the sternum.
- The next out breath takes the energy down the conception vessel to the Huiyin (CV.1),
- The chi is then drawn up on the yin breath along the Chongmo—one of the "extra" channels that runs in a straight line up the front of the body, directly linking the Huiyin (CV.1) with the Baihui (GV.20).
- The following breath is a yang expiration, sending the chi down from the Chongmo, through the Huiyin (CV.6), then on and down the Yangweimo of the outer median aspect of each leg, to the Yongquan (K.1) of both feet.
- The yin breath brings the chi back up the inner median sides of the legs, the Yinweimo, through the Huiyin (CV.1) and the first part of the Chongmo, to the Tan Tien.
- For the eighth and final yang breath, one relaxes the mind and focuses the energy back to the Tan Tien.

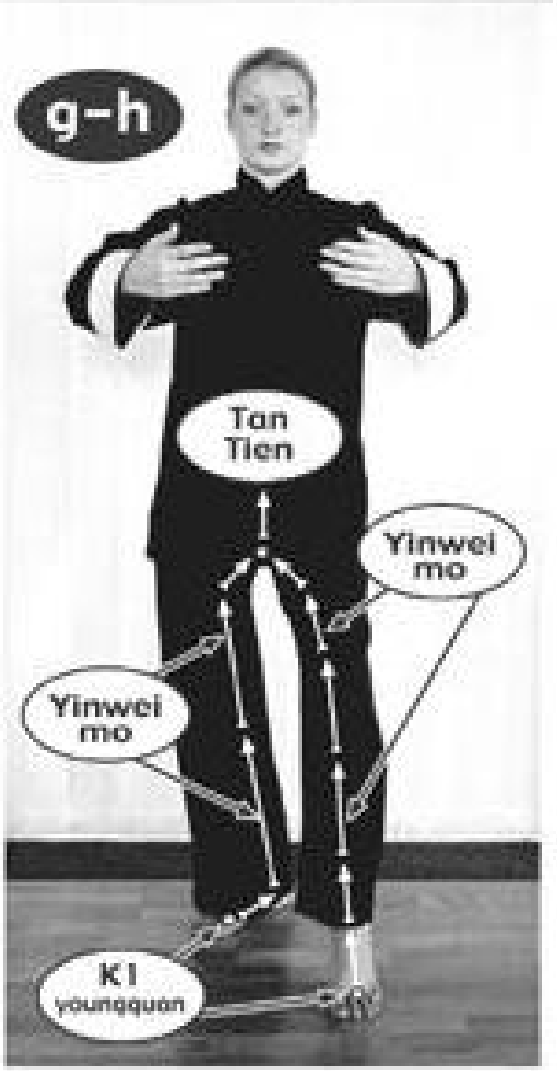


As with the microcosmic orbit (Exercise 2.), this breathing exercise, which is more dynamic, must be gauged against any unusual effects relating to the amount of one's experience. This Chi Kung links the upper and lower parts of the mind and body. Perform eight trigram breathing only once a day in the morning hours, in blocks of four. This exercise can be carried out seated, standing, or lying down.


Eight Trigram Breathing (front)
PS
laogong
CV17
shanzhong
c-d
CV1
huiyin

Eight Trigram Breathing
GV22
baihui
e
Chongmo
CV1
huiyin


Eight Trigram Breathing
GV22
baihui
f
Chongmo
CV1
huiyin
K1
yongquan

Eight Trigram Breathing



10. Variations for Healing

To obtain focused healing chi or martial chi, one must perform at least one hour of Chi Kung and/or several intrinsic Tai Chi forms each day. The Chi Kungs chosen for daily exercise should be a mix and match of all of the above, with an emphasis on 1.–6.

After some time, when chi is becoming very clear and one is able to move it at will (this may mean possibly two to three years of consistent training), one can start taking postures from the Tai Chi repertoire and focusing chi into different parts of the hand and fingers, in order to focus the internal energy and heal others. The dark side of this technique (i.e., the destructive) was used in Tai Chi's martial practices.

For example, a left-style, Push stance from Grasp Bird's Tail, with one's weight held mainly over the left leg, is essentially the form of an internal chi spiral of energy, a connected Chan Shu Jian, from the left foot to the right palm. Once the posture is adopted, Chi Kung style, and after fanning the fire, one ideates most of the chi into the base of the palm. This will induce an "inner," anti-clockwise spiral of Chan Shu Jian—"chi joining the Yongquan" (K.1)—of the left foot around the left leg, across the body, down the arm, and into the right palm at the Laogong, (P.8). As well as focusing chi into the palm, readying it for healing transmission, this will also stimulate the fire chi of the practitioner.

Conclusion

We have observed that all the postures of the "Original Yang Style" energize and balance the chi of specific channels, in this case the organs of circulation and metabolism.

When one has reached this level one can adopt and (the same alchemical saying as before) adapt the foregoing Chi Kung techniques to enhance each posture, not only in static Chi Kung but also in the Tai Chi form. They work equally well in Push Hands, the Four Corners, and the weapon forms. Thus, all such procedures become Chi Kungs in their own right, creating a formidable integrated health, martial, and esoteric dynamic system.

My Tai Chi teacher, Master Chu, told me a story from his adopted father, Yang Shou Chung, to illustrate how the Yang family would laugh and joke among themselves. If they would ever become embroiled in combat, however serious the skirmish, they would use the encounter not only to polish their martial skills but also to energize their energy system, thus keeping them healthier and benefiting from the peril.

As in every stance and technique of the "Original Yang Style" of Chi Kung, a thought chi memory will be built up and stored in the body. This memory will retain the chi intention of that posture, coupled with the inner meanings and techniques of the Classic Thirteen Postures of Tai Chi.

Where I stated that the "Master does not have to leave his chamber to change the world," it was a paraphrase from the *I Ching.* Jung pointed out that it is naïve to try and single-handedly change the world. However, he realized that if enough people became aware of the inner dark aspects of themselves, the unconscious forces could be contained within the human psyche. The chi, and the DNA traits inherited from our ancestors, need to be analyzed and understood, thus making them more conscious. Jung called this individuation.

Besides giving rise to finding a meaningful existence and creating stable relationships and careers on a personal level, individuation and its by-products would prevent these unconscious forces from being wreaked out onto to humanity and the environment, which seems the case now. He declared it would take just one person to tip the balance away from disaster. This could and should change the apparent disastrous fate of the planet.

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Graham Horwood first started martial arts in 1963 with Judo and Wado Ryu Karate, under the auspices of Tatsui Suzuki. In 1969 he studied Aikido and Tai Chi Chuan, then Hung Gar, achieving teacher and black belt grades (UK Martial Arts Commission registered by the Ministry of Sport).

In 1977 Graham began his relationship with Master Chu King Hung, 3rd adopted son of Yang Shou Cheung. Yang Shou Cheung was the eldest son of Yang Cheng Fu. Master Chu is considered to be the world's leading authority on Family Yang Style Tai Chi. Graham spent 10 years practicing and teaching with Master Chu, who informed him that he was the first of his students to understand the internal principles of Tai Chi. He also learnt Hsing I and Pa Qua with Master Chu and Grand Master Hon Sing Wun.

Graham has studied and practiced herbal, complementary and Traditional Chinese Medicine since 1969. He presently teaches Tai Chi Chuan in London and the Home Counties for exclusive groups in such venues as Credit Suisse First Boston in the City, where he runs a Health Clinic. He is also a Jungian analyst (London & Zurich) focusing on health and individuation.

Graham holds regular seminars and workshops in England and, as a freelance journalist, writes for various martial and health publications. He is an ardent environmentalist promoting renewable energy consumption such as solar technology as well as natural sustainable food production.

Graham is founder and Chief Instructor of the Taoist Group, which he set up in 1976 in order to promote Tai Chi, Chi Kung & the Health Arts. The Taoist Group is setting up a network of clubs in the UK and Europe in order to widen the scope of the Group.

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